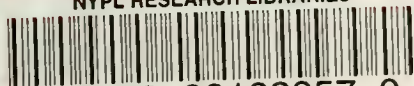


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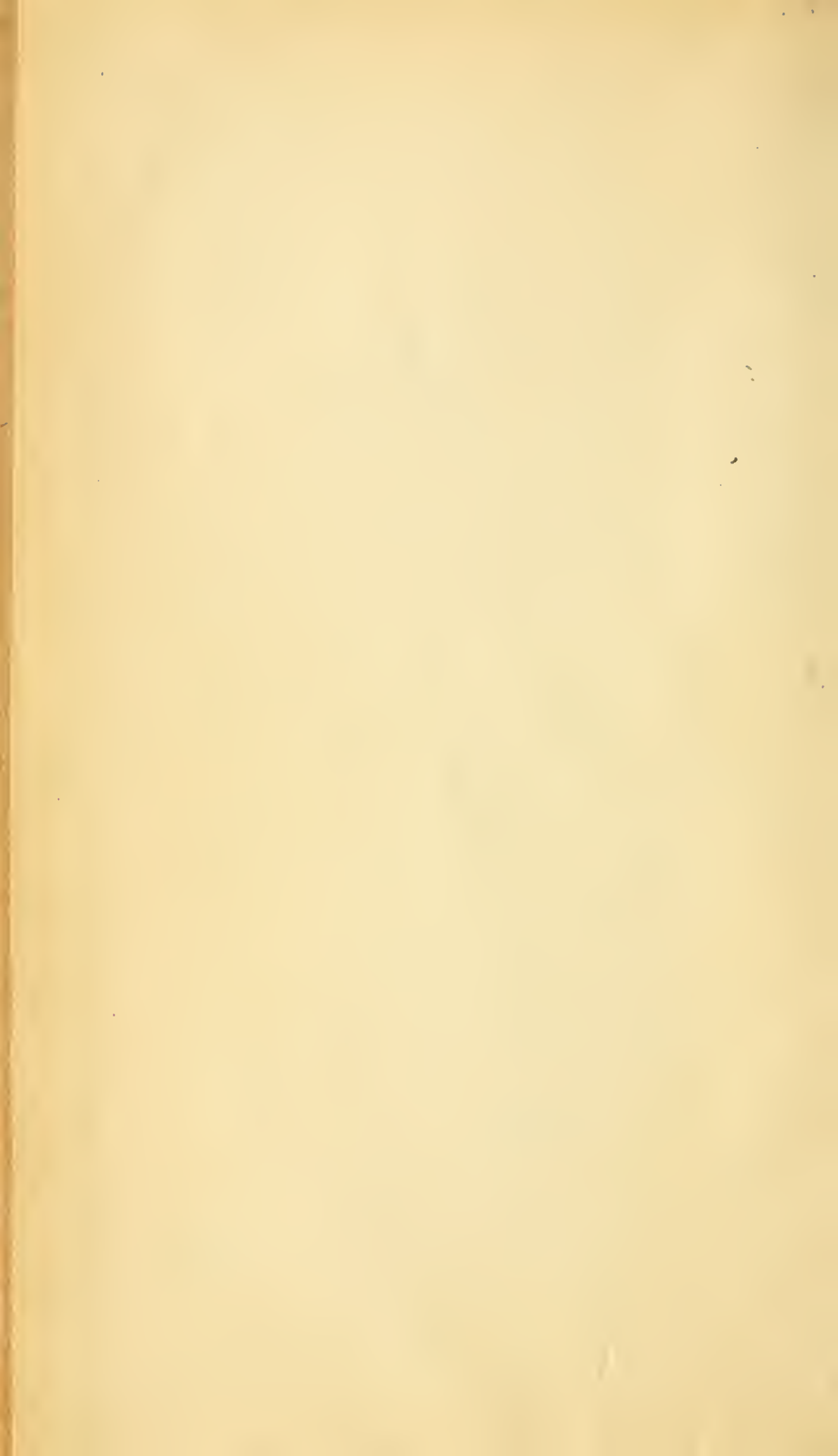
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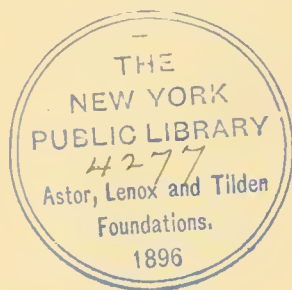
REV. JOSEPH ALLEN, D. D.

Minister of the Town.

With a Full Index of Names and Places and all Important Events.

WORCESTER, MASS. :

1880.



NOTE.

The pamphlets here brought together in connected form make the most complete history of the Town of Northborough that has been written. The Rev. Joseph Allen, D. D., the author of these historical sketches and addresses had it in contemplation, it is believed, to write a full and elaborate history of the town, having gathered much valuable material for the purpose, some of which is contained herein ; but did not fulfil his design. This collection is therefore invaluable.

The Index which follows will be found to embrace the names of all persons and places mentioned in the several pamphlets, besides referring to the more important events in the history of the town. It is hoped that, though designed for a private purpose, it may be found useful to individuals and societies possessing the works of Dr. Allen, and serve as an incentive to others interested in local history, to make a collection of these scarce publications.

A list of other works containing historical notices of Northborough will be found on the following page.

ADDITIONAL REFERENCES.

- History of the County of Worcester by Rev. Peter Whitney. 1793.
Half Century Discourse, June 1, 1796. By Rev. Peter Whitney.
Gazetteer of Massachusetts, 1828. By Jeremiah Spofford.
American Quarterly Register, vol. 10. 1828.
Centennial, First Church, 1846. By Rev. William A. Houghton.
Historical Collections of Massachusetts, 1839. By J. W. Barber.
History of Worcester County, 1879. Jewett & Co., Boston.

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II. A Sermon preached in Northborough, October 31, 1841. By Joseph Allen. On the completion of the twenty-fifth year of his ministry in that place.

III. A Centennial Discourse delivered in Northborough, June 1, 1846, in commemoration of the organization of the First Congregational Church in that place, and the ordination of their first minister, one hundred years ago. By Joseph Allen.

IV. Historical Sketch of Northborough. By Rev. Joseph Allen, D. D. [Prepared for and reprinted from the History of Marlborough by Charles Hudson.]

V. The Centennial Celebration of the Town of Northborough Mass., Aug. 22, 1866. Address by Rev. Joseph Allen, D. D.

VI. Half Century Sermon. Order of Exercises and Commemorative Discourse at the fiftieth anniversary of the Settlement of Rev. Joseph Allen, D. D. as Pastor of the First Congregational Church and Society in Northborough, Mass. October 30, 1866.

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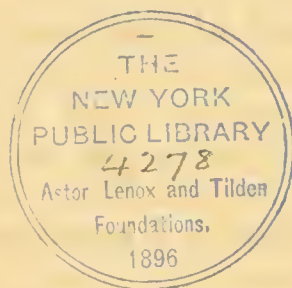


No. I.

TOPOGRAPHICAL AND HISTORICAL
SKETCHES
OF THE
TOWN OF NORTHBOROUGH,
WITH THE
EARLY HISTORY OF
MARLBOROUGH,
IN THE
Commonwealth of Massachusetts,
FURNISHED FOR THE
WORCESTER MAGAZINE.

BY REV. JOSEPH ALLEN,
PASTOR OF THE CHURCH IN NORTHBOROUGH, AND MEMBER OF THE
WORCESTER COUNTY HISTORICAL SOCIETY.

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HISTORY OF NORTHBOROUGH.

NORTHBOROUGH, though one of the youngest and smallest incorporated towns in the County of Worcester, was, for nearly 50 years, prior to the date of its incorporation, a part of Westborough; first as part of an undivided whole, and then as a separate precinct or parish. This carries us back to the year 1717, before which time, Westborough itself, including Northborough, belonged to the large and ancient town of Marlborough. Northborough then, as being included in Marlborough, may lay claim to considerable antiquity. Marlborough was incorporated in 1660, only about 30 years after the commencement of the Massachusetts Colony. The stream of emigration may easily be traced back from this, which was for many years a frontier settlement, bordering upon the unexplored wilderness, to the fountain head. The settlement in Marlborough was commenced four years before the date of its incorporation, by emigrants from Sudbury, which was older by about 20 years than Marlborough, having been incorporated in 1638. The next step carries us back to Concord, which was purchased of the natives and incorporated in 1635.*

The next step brings us to Watertown, where a settlement was made in 1630, the same year that Boston began to be built. It was in this year that a large number of emigrants arrived from England, which served greatly to enlarge and strengthen the Colony, then in its infancy. The oldest town in the Massachusetts Colony is Salem, where a settlement was commenced in 1628, eight years after the landing of our fathers at Plymouth.

* 1. Mass. Hist. Col. Vol. I.

Thus we see that within the short space of 30 years from the first planting of this Colony, the wilderness had been explored, and a permanent settlement effected, by our enterprising forefathers, in the ancient town of Marlborough, which then included Westborough, Southborough, and Northborough, now within the limits of Worcester County.

It will not therefore be improper to prefix to the history of this town some account of the first settlement and early history of the Plantation at Marlborough.

The following petition was presented to the General Court in May, 1656.

"To the Hon. Governor, Dep. Governor, Magistrates and Deputies of the General Court now assembled in Boston."

"The humble petition of several of the Inhabitants of Sudbury, whose names are hereunder written, humbly sheweth; that whereas your petitioners have lived divers years in Sudbury, and God hath beene pleased to increase our children, which are now divers of them grown to man's estate, and wee, many of us, grown into years, so as that wee should bee glad to see them settled before the Lord take us away from hence, as also God having given us some considerable quantity of cattle, so that wee are so streightened that wee cannot so comfortably subsist as could bee desired; and some of us having taken some pains to view the country; wee have found a place which lyeth westward, about eight miles from Sudbury, which wee conceive might bee comfortable for our subsistence:

"It is therefore the humble request of your Petitioners to this Hon'd Court, that you would bee pleased to grant unto us () eight miles square, or so much land as may containe to eight miles square, for to make a plantation.

"If it shall please this Hon'd Court to grant our petition, it is farther than the request of your petitioners to this Hon'd Court, that you will bee pleased to appoint Mr. Thomas Danforth or Lies-tenⁿ Fisher to lay out the bounds of the Plantation; and wee shall satisfy those whom this Hon'd Court shall please to employ in it. So apprehending this weighty occasion, wee shall no farther trouble this Hon'd Court, but shall ever pray for your happinesse."

Edmond Rice, Thomas King, William Ward,
 — John How,* John Bent, Sen'r. John Maynard,

* According to a tradition handed down in the family, the first English person that came to reside in Marlborough, was John How, son of a How, of Watertown, supposed to be John How, Esq. who came from Warwickshire, in

John Woods,	Edward Rice,	John Ruddocke,
Richard Newton,	Peter Bent,	Henry Rice,
Thomas Goodenow.		

"That this is a true copy of the original petition presented to the General Court, May, 1656, left on file and thereto compared, is

Attested, per EDWARD RAWSON, *Sec'y.*"

To this petition the following answer was made.

At a General Court held in Boston, May 14, 1756.

"In answer to the petition of the aforesaid inhabitants of Sudbury, the Court judgeth it meete to grant them a proportion of land of six miles, or otherwise, in some convenient form equivalent thereunto, at the discretion of the committee in the place desired, provided it hinder no former grant, that there bee a Towne settled with twenty or more families within three years, so as an able ministry may bee there maintained. And it is ordered that Mr. Edward Jackson, Capt. Eleazer Lusher, Ephraim Child, with Mr. Thomas Danforth, or Liestenⁿ Fisher, shall bee, and hereby are appointed as a committee to lay out the bounds thereof, and make return to the next Court of Election, or else the grant to bee void.

"This is a true copy taken out of the Court's Books of Records, as Attests

EDWARD RAWSON, *Sec'y.*"

England, and who, as appears from a record in the possession of Mr. Adam How, of Sudbury, also a descendant of John, was himself the son of John How, of Hodinhull, and connected with the family of Lord Charles How, Earl of Lancaster, in the reign of Charles I.

Mr. How came from Watertown to Marlborough, built a cabin a little to the east of the Indian Planting field, where his descendants lived for many generations. By his prudence and kindness, he gained the good will and confidence of his savage neighbors, who accordingly made him the umpire in all their differences.

The following is related as one of the verdicts of this second Solomon. Two Indians, whose corn fields were contiguous, disputed about the possession of a pumpkin, which grew on a vine, that had transgressed the limits of the field in which it was planted. The vine was planted in one field; the pumpkin grew in the other. The dispute grew warm, and might have led to serious consequences, had it not occurred to them to refer the matter in debate to the arbitration of the white man, their neighbor. Mr. How is accordingly sent for, who after having given a patient hearing to both parties, directs them to bring him a knife, with which he divides the pumpkin into two equal parts, giving half to each. Both parties extol the equity of the judge, and readily acquiesce in the decision, pleased, no doubt, quite as much with the manner in which the thing was done, as in admiration of the justice of the deed.

The descendants of John How are very numerous in Marlborough, and in the towns in the vicinity. There are 28 of the name of How on the list of voters, in Marlborough, for the present year.

Col. Thomas How was a son of the above, who, for many years, was one of the leading men in the town. John How died sometime before 1686, as appears by a deed of his son Josiah to Thomas, of that date. Rev. Perley How, of Surry, N. H. was a descendant of John, and of Col. Thomas How.

The Plantation was accordingly soon commenced in the neighborhood of Ockoocangansett, (the Indian name of the hill back of the old Meeting House in Marlborough,) and thence extending to Whipsuppenicke, (a hill about a mile southeasterly of the former,) and the neighboring parts. By this name, Whipsuppenicke, or Whipsufferadge, as it was sometimes written, the English Plantation of Marlborough was known, till its incorporation, in 1660.

Of the Indian Plantation at Marlborough, called, from the hill abovenamed, Ockoocangansett, some account will be given hereafter.

A plan of the English plantation was made in May, 1667, by Samuel Andrews, surveyor, which was approved by the Deputies, 17th 3mo. 1667.

WM. TORREY, *Clerk.*

Consented to by the Magistrates. EDWARD RAWSON, *Sec'y.*

This plan was made on parchment on a scale of two inches to a mile, and is now in the hands of Mr. Silas Gates of Marlborough.

The plantation contained by admeasurement 29,419 acres, which, with the 6000 acres reserved for the Indians, of which we shall presently speak, amounted to 35,419 acres. The Indian planting field, on Ockoocangansett, the hill back of where the old meeting house stood, was included within the bounds of the English plantation, and formed a square containing about two hundred acres. From the northwestern angle of this field the boundary line between the Indian plantation on the east, and the English plantation on the west, extends three miles north, seven degrees west, to a point a little beyond the river Assabett*. From this point the boundary line runs seven miles west, twenty five degrees south, (cutting off what is now the northwest angle of Northborough, and which forms what are called the *New Grants*.) Thence five miles south-southeast, to the south west extremity of the plantation; thence two miles and three-fourths of a mile east, nine degrees north, leading into Cedar swamp; thence southeast, two hundred and fifty six rods on Sudbury River; thence two miles and three quarters, due east; thence two miles and one hundred and twenty rods northeast, thirteen degrees north; thence three

* This name is written and spoken variously by different persons. In the report of the Canal Commissioners presented at the recent session of the Legislature of this State, it is written *Elzebeth*, and is supposed to be a corruption of *Elizabeth*. By some aged persons, it is called *Elzebeth*; in Whitney's *Hist. Assabet*. In the earliest records of Marlborough, however, it is almost uniformly written with a final *h*, *Asabeth* or *Assabeth*. If either of the two last letters are omitted, it should probably be the *l*. In which case the name would be *Assabeh*.

hundred and forty eight rods north, seventeen degrees east; thence one mile and three fourths of a mile due north, which reaches to the Indian line; then three miles, due west, on this line, which completes the boundaries of the English plantation.

It would seem, from the above account, that the proprietors exceeded the limits of their grant by more than 6000 acres. We are not to conclude, however, that they acted fraudulently in this business; since it appears that the draft of the plantation was presented to the General Court for their acceptance, and approved by the Deputies and Magistrates.

The form of the plantation was evidently regulated by a regard to the surface and soil. Thus the boundary lines on the north and west included all the meadows on the Assabeth, west of the Indian plantation, and the extensive intervale; including several large meadows and cedar swamps, which runs through nearly the whole extent of Northborough and Westborough. The boundaries on the south and east were also fixed with the same sagacity and foresight.

It is said that the meadows, at the first settlement of our country, produced much larger crops of grass, of a much better quality, than at the present day. This circumstance, together with the difficulty of subduing the uplands, will account for the eagerness manifested by the first settlers to possess a good supply of meadow grounds.*

The first meeting of the proprietors of the English plantation, was holden 25th of the VIIth month (September) 1656.†

In 1657, the following eight names are found among the proprietors, in addition to the thirteen original petitioners above mentioned, making up the number of twenty one.

* It appears from the early records of Marlborough, that for many years after its incorporation, the town was greatly infested by wolves and rattlesnakes.

In a single year, (1683) the town paid a bounty for no fewer than *twenty three* wolves. In 1680, the following record was made. "Voted, to raise thirteen men *to go out to cil rattelsnakes*, eight to Cold Harbour-ward, and so to the other place they cal boston, (now the northwestern corner of Westborough) and five to Stoney Brook-ward, to the places thereabout. John Brigham to cal out seven with him to the first, and Joseph Newton four with him, to the latter, and they were to have two shillings apiece per day, paid out of a town rates."

† "Sept. 25th. 1656. Upon amitinge of the petitioners apoynted to take sum course to lay out the plantation granted to several inhabitants of Sudbury, it was ordered that all that doe take up lottes in that plantation shall pay all publique charges that shall arise upon that plantation, according to their house lottes and to be resident there in two years or set in a man that the town shall approve one, or else too loose their lotts; but if God shall take away any man by death, he have liberty to give his lott to whom he will."

William Kerly,	Samuel Rice,	Peter King,
John Rediat,	John Johnson,	Christopher Banister.
Solomon Johnson,	Thomas Rice,	

"At a meeting of the proprietors of this plantation the 26th of Xber, (December) 1659.

"It is ordered that all such as lay clayme to any interest in this new plantation at Whipsufferadge, (by the Indians called Whipsup-penicke) are to perfect their house lots by the 25th of March next insueing, or else to loose all their interest in the aforesaid plantation."

Agreably to this order, thirty eight house lots, including one for a minister, and one for a smith, were set off, and granted to the proprietors, the 26th of Nov. 1660.

Besides the persons already mentioned, the following had house lots assigned to them, at this date.

Joseph Rice,	Richard Ward,	John Barrett,
John How, Jr.	Benjamin Rice,	Jos. Holmes,
Henry Kerley,	John Bellows,	Samuel How,
Richard Barns,	Abraham How,	Henry Axtell,
Andrew Belcher,	Tho. Goodenow, Jr.	John Newton.
Obediah Ward,	John Rutter,	

These thirty eight house lots, amounting in all to 992½ acres consisted of some of the best and most commodious tracts of land in Marlborough. They contained from fifty to fifteen acres each, according to the interest of the several proprietors in the plantation. The principal part of the land, which was not taken up for house lots, with the exception of Chauncey, (now Westborough and Northborough,) was left common (called *Cow Commons*) to be disposed of by subsequent grants.

The following boundaries were assigned to the *Cow Commons* in 1662.

"From John Alcocks line (now known by the name of *the Farm*) to Stoney Brook; thence up the brook to Crane Meadow, and so along to Stirrup Meadow Brook, and to be extended as the Brooke runs to Assibathe River, and down the said river till it comes to the Indian line. This is, and shall remain a perpetual Cow Common for the use of this town, never to bee altered without the consent of all the inhabitants and proprietors thereof at a full meeting; excepting four score acres of upland this town hath reserved within the aforesaid tract of land to accommodate some such desirable persons withall as need may require, opportunity present, and the town accept."

A vote was passed at a meeting of the proprietors in 1705, to divide the Cow Commons among the original proprietors and such as had acquired rights in the plantation, in proportion to the first grants.

So early as 1660, it appears that measures had been adopted by the proprietors of Marlborough, for the maintenance of public worship; and that Mr. William Brimsmead, afterwards ordained as their pastor, was employed as a preacher.

In the following year, they voted to build a house for their minister; and, in 1662, the frame of a house, with the house lot on which it stood, were granted to Wm. Brimsmead, Minister.*

In 1662, a rate was made of 12 pence per acre upon all house lots for building a Meeting House; and again, in 1664, of $3\frac{1}{4}$ pence per acre for finishing the house. This house, which was afterwards burnt by the Indians, stood on the old common, within the limits of the Indian planting field, which, Hutchinson says, "caused great disputes and discouragements."†

It appears from the following record, that the land on which the Meeting House was erected was afterwards purchased of an Indian, whose title to the land was probably disputed by his brethren of the Indian Plantation.

"1663, April 4. Anamaks, an Indian of Whipsuppenicke, for divers reasons and considerations, sold to John Ruddock and John How, for the use of the town of Marlborough, the land that the Meeting House now stands on—also the land for the highway on the fore side of said Meeting House, and so upon a square of ten feet, round about the said Meeting House." This land, with the addition of half an acre purchased in 1688, of Daniel, Samuel, and Nathaniel Gookin, sons of Maj. Gen. Daniel Gookin, of Cambridge, constitutes what is now the old common, the whole of which did

* The house built for Mr. Brimsmead stood on the lot of land west of Ockocangansett, not far from the spot on which the old Meeting House was afterwards erected. There is a tradition that Mr. Brimsmead's house was set on fire by the Indians in King Philip's war, and that the flames communicated with the Meeting House, which was the occasion of its being burnt.

It may be interesting to the antiquary to learn the form and dimensions of a dwelling house erected more than 160 years since. It was 36 ft. by 18 ft. and $12\frac{1}{2}$ ft. high between the joints. It had four windows in front, and two at the west end. It had besides two gables in front, 10 ft. wide and 8 ft. square, (projecting 8 ft.) with two small windows on the front side of the gables. It was built by contract for £15, to be paid in corn; one third wheat, one third rye, and one third Indian corn. Wheat at 4s. 6d. rye at 4s. and Indian corn at 3s. per bushel. For the payment of this sum, a rate was made of $7\frac{1}{2}$ pence per acre upon all house lots in the Plantation.

† Hist. Col. I. p. 167.

not come into the possession of the town till 1706, when the half acre above mentioned was purchased by Abraham Williams and Joseph Rice, "for the use of the town, to set a Meeting House on."

Till 1675, nothing serious appears to have occurred to interrupt the prosperity of the inhabitants of this flourishing settlement. But their prosperity received a severe check in the war which now ensued. After the destruction of Lancaster, (Feb. 10, 1676, O. S.) a party of the enemy directed their course through Marlborough, where they committed some depredations, on their way to Sudbury and Medfield, in the latter of which places nearly 50 dwelling houses were burnt, and 15 persons lost their lives.

A second attack was made upon the English settlement at Marlborough, on the 20th of the following month, which, though no lives were lost, was attended with more disastrous consequences. It was Lord's day; and the inhabitants were assembled for public worship, when the preacher, the Rev. Mr. Brimsmead, was interrupted in the midst of his discourse by the appalling cry, that the Indians were advancing upon them. The Assembly instantly dispersed; and, with a single exception,* succeeded in reaching the neighboring garrison house in safety before the enemy came up. But though they defended themselves, they could afford no protection to their property, much of which was wasted or destroyed. Their Meeting House and many of their dwelling houses were burned to the ground; their fruit trees hacked and pilled; their cattle killed or maimed, so that marks of their ravages were visible for many years.

The alarm occasioned by this attack, and the defenceless state to which the inhabitants were reduced, led them to retire from the place, and to seek shelter in a more populous neighborhood. Shortly after the close of the war, which lasted little more than a year, they returned to their farms, and were permitted for many years to cultivate them in peace.†

* The person to whom allusion is here made was Moses Newton, grandfather of the late Deac. Paul Newton, of this town. Being detained behind the rest in the benevolent attempt to rescue an aged and infirm female, who would otherwise have been exposed to certain destruction, he received a ball in his elbow, which deprived him in a measure of the use of his arm ever after. Solomon Newton, a grandson of the above, is now living, (1826) aged 92 years, with his son, Willard Newton, Esq. in Southborough, on the farm taken up by his great-grand-father, Richard Newton, nearly 170 years ago. Richard came from England, and was one of the 13 original proprietors of Marlborough. Richard had three sons, Moses, Ezekiel and John. Moses was the father of eight sons and two daughters, viz. Moses, Jonathan, James, Josiah, David, Edward, Hannah, Mercy, Jacob, and Ebenezer.

† There are no records in the Proprietors' Books of what took place be-

Soon after their return, they proceeded to the erection of a new Meeting House, which, like the former, was thatched with straw, or rather a species of tall grass, taken from the meadow since called, from that circumstance, Thatch Meadow. This building, which was left in an unfinished state, lasted but a few years. In 1680, an unsuccessful attempt was made to enlarge and repair it; and at length, in 1688, a larger and more commodious house was erected, near the site of the former, which lasted more than one hundred and twenty years, having stood till the new Meeting House in the east Parish was erected, in 1809.*

Prior to the year 1684, it appears that nothing effectual had been done towards purchasing a title to the land "cleare of the Indians, who were continually making demands upon the towne." The Plantation was commenced under the auspices of the Gen. Court; and, as 6000 acres, bordering upon this Plantation, had been reserved by order of the Court, for the use of the Indians, nothing further seems to have been thought necessary for many years, either by the English or the Indians, to give the former a perfect title to their lands. It was not indeed till the Indian Plantation was broken up, and most of the inhabitants dispersed, that the Indians of Natick and Wamesit, (now a part of Tewksbury,) who belonged to the same tribe with the Marlborough Indians, put in their claims to a right in the soil which had been cultivated by the English now for nearly 30 years.

At length, in the winter of 1684, a Committee of three persons between May, 1675, and July, 1677. It appears that the inhabitants had returned some time before the latter date. It appears from the Records of the General Court, that preparations for defence against the Indians had been made as early as 1670. "Ordered, that the Surveyor General shall forthwith deliver unto Maj. Hathorn, or to Lieut. Samuel Ward, 60 great shot, fit for the guns in the Fort at Marlborough. A Fort was maintained there through the war.

* The old Meeting House was valued, in 1689, at £10; the pulpit at £4, "which were improved in the new Meeting House for carrying on the finishing of that."—It would appear, from the following vote, which passed with great unanimity at a meeting of the proprietors, May 21, 1688, that there had been some controversy respecting the location of the new Meeting House, and that it was even then in contemplation to divide the town into two parishes.

"Voted, That if the westerly part of the town shall see cause afterwards to build another Meeting House, and find themselves able so to do, and maintain a minister; then the division to be made by a line at the cart-way at Stirrup Brook, where Connecticut way now goeth over, (now within the limits of Northborough,) and so to run a parallel line with the west line of the bounds of the town." It would seem highly probable, from this vote, that there were inhabitants then living west of the line thus defined, and which was afterwards (1717) made the boundary line between Marlborough and Westborough.

was appointed by the town to treat with the Indians; who, April 17th and 18th, with the help of Maj. Peter Bulkley and Capt. Thomas Hincksman, made a bargain that the town should pay them £31 for a deed in full. The town accepted the conditions, and agreed to bring in the money, (assessed upon the proprietors, now 50 in number,) to the Meeting House, on the 20th of May next, which was accordingly done, and the deed signed by the Indians presented to the town, who directed that it should be kept by Abraham Williams, as also the plat of the plantation made by Samuel Andrews, of which an account has already been given.

A Copy of the Indian Deed of the Plantation of Marlborough.

"To all Christian people to whom these presents shall come, Greeting,

KNOW YEE, That we, the Indian inhabitants of the Plantations called Natick and Wamesit," (now part of Tewksbury,) "in the Massachusetts Colonie, in New England, namely," (the names of the grantees are written below, with the omission of Andrew Pilim or Pitimee, and John Wamescut, and the addition of Edmund Asowonit, making the whole number 25,) "for and in consideration of the sum of *thirty one pounds* of lawful money of New England, which said sum, wee the said" (here the names are repeated,) "do acknowledge ourselves to have received of Abraham Williams and Joseph Rice, both of the town of Marlborough, in the County of Middlesex, in New England, who, in the said payment, not only for themselves, but also as agents in behalf of all the rest of their fellow purchasers, belonging to the said town of Marlborough, and of the said sum of *thirty one pounds*, and of every part and parcel thereof, wee the said" (names repeated) "for ourselves, and for our heirs, executors, administrators, and assigns, do freely, clearly, and wholly, exonerate, acquit, and discharge the said Abraham Williams and Joseph Rice and all their said fellow purchasers belonging to the said town of Marlborough, and every of them, and their heirs, executors, administrators, and every of them forever; have given, granted, bargained, sold, and by these presents, do give, grant, bargain, sell, and confirm, unto the said Abraham Williams and Joseph Rice, and unto all their fellow purchasers, belonging to the said Town of Marlborough, and unto all and every of their several heirs and assigns forever, all that tract of land, which is contained within the bounds of the Town, Township, or Plantation, called Marlborough aforesaid, as the said bounds were laid out, plotted and represented by Mr. Samuel Andrews, of Cambridge, un-

to the Court of the Massachusetts Colonie aforesaid, and by the said Court accepted and recorded, that is to say all Uplands, Meadows, Swamps, Woods, Timber, Fountains, Brooks, Rivers, Ponds, and Herbage, within the said bounds of the said Town, Township, or Plantation of Marlborough, together with all and singular the appurtenances thereof, and all manner of profits, gains, and advantages, arising upon, or from, the said tract of land, which the said Abraham Williams, or Joseph Rice, or all, or any of their fellow purchasers, belonging to the town of Marlborough aforesaid, at any time formerly had, or now have, or hereafter at any time may, or shall have; (except a certain farm, some years ago laid out unto Mr. John Alcock, deceased, which lyeth within the bounds of said town or township of Marlburrough, and is by us, the said" [names repeated] "utterly and totally exempted and excluded from this present bargain.) *To have and to hold* all the forementioned tract of land" (here the description is repeated) "to their own proper use and improvement, as is above declared, (except the farm before excepted,) *to themselves*, the said Abraham Williams and Joseph Rice, and to all their said fellow purchasers, belonging to the said Marlburrough, and unto all and several their heirs and assigns forever, in a good and sure estate of inheritance, in fee simple, without any claims or demands, any obstruction, eviction, expulsion, or molestation whatsoever, from us the said" (names repeated,) "or from the heirs, executors, administrators, or assigns of us the said Indians, or either of us, or from any other person or persons whatsoever, acting by, from, or under us or them, or any of them, our said heirs, executors, administrators, or assigns. Furthermore, wee, the said" (names repeated) "do covenant and grant, with, and too, the said Abraham Williams and Joseph Rice, and all their said fellow purchasers, belonging to said Marlburrough, that wee, the above named Indians, have been, until the conveyance and assurance made by these presents, the true and proper owners of all the said tract of land, lying within the bounds of the plantation or township of Marlburrough, together with all and singular the appurtenances thereof, in our own right, and to our own use, in a good absolute and firm estate of inheritance, in fee simple, and have full power, good right, and lawful authority to grant, bargain, sell, convey, and assure, the said tract of land, and every part and parcel thereof, with all and singular the appurtenances of the same, as is before, in these presents, mentioned; and wee, the said" (names repeated) "do warrant and assure that all the tract of

land, and all and every the appurtenances thereof, by these presents, alienated and sold, have been and are at the time of signing and sealing of this Deed of sale, utterly and totally free, and clear from any former bargains, sales, gifts, grants, leases, mortgages, judgments, executions, extents, and incumbrances whatsoever; and wee, the said" (names repeated) "for ourselves, and our heirs, executors, administrators, and assigns, do, and shall, from time to time, and at all times hereafter, (as occasion shall be offered) confirm, defend, and make good, unto all intents and purposes, this whole bargain and sale aforesaid, and unto all and several their heirs and assigns forever. *In witness* of all which premises, wee, the said" (names repeated) "have hereunto set our hands and seals, this twelfth day of June, in the year of our Lord Christ, one thousand six hundred, eighty and four, Annoq. Regni Regis Caroli Secundi XXXVI.

Andrew Pilim (Pitimee)
Attorney to old F. Waban.
 signum

John ✕ Nasquanet
 signum

William ✕ Wononatomog
 signum

John ✕ Speen
 signum

Lawrence ✕ Nowsawane
 signum

Jacob ✕ Ponopohquin
 his mark

Jeremy ✕ Sosooohquoh
 his mark

Samuel ✕ William
 signum

Nathaniel ✕ Quonkatohn

James Speen
 signum

John ✕ Wamesqut
 signum

Job ✕ Pohpono
 his mark

Benjamin ✕ Tray
 his mark

Sosowun ✕ noo
 signum

James ✕ Wiser

Simon Betogkom

his mark

Great ✕ John

Thomas Waban

his mark

Abraham ✕ Speen

his mark

Great ✕ James

signum

Jacob ✕ Petowat

signum

Jehoja ✕ kin

signum

Peter ✕ Ephraim

Attorney for Jno. Awoosamug.

signum

John ✕ Awoosamug

signum

Thom. ✕ Dublet

signum

Benjamin B Boho.

Signed, sealed, and delivered, in presence of us witnesses,

Simon Crosby

John Curtis

his mark

Henry ✕ Rice

John Magus

Daniel Takawompait } Indians.

"June 11th and 12th, 1684. At a Court held at Natick among the Indians, there appeared in Court, and before me, all the sealers and subscribers to this deed, being twenty five (there are twen-

ty six signatures) persons in number, and freely acknowledged this writing to be their act and deed."

"As Attests, DANIEL GOOKIN, *Sen'r Assistant*."

"This Deed entered in the Register at Cambridge. Lib. 9. page 293—299. 7. 2. 85. By THO: DANFORTH, R."

It will be seen from the above signatures, that, besides the two Indian witnesses, John Magus and Daniel Takawompait, four others, viz. Andrew Pitimce, James Speen, Simon Betogkom, and Thomas Waban, wrote their own names. Daniel Takawompait, or Tokkohwompait, was a pastor of the church in Natick, in 1698, ordained by the Rev. and holy man of God, JOHN ELIOT. He is said to have been a person of great knowledge.* Thomas Waban was probably a son of old Waban, the first Indian convert in Massachusetts, and one who supported a consistent christian character till his death, which happened in 1674, at the age of 70.† Maj. Gen. Daniel Gookin, before whom the deed was acknowledged, was the friend and fellow laborer of Eliot, an enlightened, virtuous, and benevolent magistrate. He belonged to Cambridge, where he died in 1687, aged 75.

Two others, whose names are affixed to this instrument, viz. John Speen, and John Awoosamug, are mentioned in the account of Dochester.‡ The former of whom, it appears, was for some time a teacher, till he became addicted to intemperance, when he was laid aside. The latter, though he had been propounded to join the church, had been excluded on account of his quick and passionate temper, but discovered marks of penitence during his last sickness, which satisfied the scruples of his brethren.

The Indian Plantation of Ockoocangansett,§ or Marlborough.

Some time previous to the commencement of the English Plantation, as appears from the following order of the General Court, the Indians had a grant of a township in that place.

"In reference to the case between Mr. Eliot, in behalf of the Indians of Oguonikongquamesit, and Sudbury men: the Courte finding that the Indians had a graunt of a township in the place before

* See 1 Hist. Col. X. 134. † 1 Hist. Col. V. 263. ‡ 1 Hist. Col. IX. 198.

§ I have given the name as it is uniformly written in the earliest records of Marlborough. Hutchinson, quoting from Eliot, who visited the place in 1670, writes it Ogguonikongquamesit; Gookin, who wrote in 1674, Okommakamesit. The word has since been corrupted into Agoganggomisset. This name, it should be considered, was at first appropriated to the Indian Plantation, while the English Plantation, before its incorporation in 1660, was called Whipsuppenicke. Both plantations were, however, in 1674, called by the same name by Daniel Gookin.

the English, the Courte determines and orders, that Mr. Edward Jackson, Mr. Tho. Danforth, Mr. Ephraim Child and Capt. Lusher,* or any three of them, as a committee, shall with the first convenient opportunity, if it may be before winter, lay out a township in the said place, of 6000 acres, to the Indians in which, at least, shall bee three or four hundred acres of meadow; and in case there be enough left for a convenient township for the Sudbury men, to lay it out to them; the grant of Mr. Alcock's (842 acres granted in 1655) confirmed by the last Court out of both excepted and reserved, and the Indians to have the Hill on which they are, and the rest of the land to be laid out adjoining to it as may be convenient to both plantations."†

The Hill mentioned in this order, had been improved for many years by the Indians, probably long before the arrival of the English, as a planting field. It was afterwards, in 1677, as appears from the following instrument, conveyed to Daniel Gookin, Esq.

"Know all men by these presents that we old Nequain, Robin called old Robin, Benjamin Wuttanamit, James called Great James, John Nasquamit, Sarah the widow of Peter Nasquamit, in behalf of her child Moses David, next heir to my father and to my uncle Josiah Harding, deceased, without issue, Assoask the widow of Josiah Nowell, in behalf of my children, Sarah Conomog, sole executrix to my late husband, Conomog, Elizabeth, the only daughter and heir of Solomon, deceased," [Solomon had been the teacher of the Indians of Marlborough,] "James Spene, in behalf of my wife, being all of us, true proprietors, possessors and improvers of the Indian lands called Whipsufferage, alias Okonkonomesit, adjoining to Marlborough in the colony of Massachusetts in New England for divers considerations us thereunto moving, especially the love and duty we owe to our honored magistrate, Daniel Gookin, of Cambridge, Esq. who hath been a ruler to us above 20 years, do hereby freely and absolutely give, grant and confirm, unto him the said Daniel Gookin, Esq. and his heirs forever, one parcel of land heretofore broken up, and being planted by us and our predecessors, called by the name of Okonkonomesit Hill, situate, lying and being on the south side of our township and plantation, near Marlborough, containing about one hundred acres, more or less, (also ten acres in Fort Meadow, and ten in Long Meadow,) with free

* These three, Danforth, Child, and Lusher, were respectively deputies to the General Court from Cambridge, Watertown, and Dedham, in 1657.

† Records of the General Court for the year 1658-9.

liberty of commonage for wood, timber, feeding of his cattle, upon any common land, within our township or plantation.”

“Second day of May, 1677.

Signed, sealed, and delivered in presence of us,

John Eliot,

Waban X his mark,

Noah Wiswell,

Piamboo X his mark,

Joshua Woods,

Joseph Wheeler.

Acknowledged before me,

THOMAS DANFORTH, *Assistant.*

Entered and recorded at the Registry at Cambridge. *”

It is thus described by Gookin in 1674. “In this Indian Plantation there is a piece of fertile land, containing above 150 acres, upon which the Indians have, not long since, lived, and planted several apple trees thereupon, which bear abundance of fruit; but now the Indians are removed from it about a mile. This tract of land doth so embosom itself into the English town, that it is encompassed about with it, except one way; and upon the edge of this land the English have placed their Meeting House.” It was a favorite design of the benevolent Gookin, which he proposed in his Historical Collections, “as an expedient for civilizing the Indians, and propagating the Gospel among them,” to have this tract of land, which, with certain meadows and woodland, he says, “is well worth £200 in money, set apart for an Indian free school; and there to build a convenient house for a school master and his family, and under the same roof may be a room for a school.” This, with the necessary out buildings, he computes will not cost more than £200 in money; and the use of the land, he thinks, will be an adequate compensation for the services of the school master.

“Moreover, it is very probable,” he adds, “that the English people of Marlborough will gladly and readily send their children to the same school, and pay the school master for them, which will better his maintenance; for they have no school in that place at the present.”

We learn further from this account that the number of families in Marlborough, at this period, did not amount to fifty, every village containing that number being required by the laws to provide a school “to teach the English tongue, and to write.” “These

* May 18, 1682. Waban, Piamboo, Great James, Thomas Tray, and John Wincols, proprietors of the Indian Plantation of Whipsufferadge, granted to Samuel Gookin, of Cambridge, liberty to erect a Saw Mill upon any brook or run of water within the said Plantation, with land not exceeding three acres, use of timber, &c. for 30 years.

people of Marlborough," says he, somewhat indignantly, "wanting a few of fifty families, do take that low advantage to ease their purses of this common charge."

What reception this proposal met with, we are not informed. It was most certainly an expedient that promised the happiest consequences, and worthy of the liberal and philanthropic mind of its author. How close is the resemblance between this plan, conceived more than one hundred and fifty years since, and that of the Indian schools recently established at Brainerd, Eliot, Mayhew, and other places in the United States?*

The people of Marlborough, notwithstanding the severity of Gookin's censure, have not been behind other towns in New England in their attention to schools. Owing to the troubles which ensued, soon after the date of Gookin's Historical Collections, they felt themselves unable to meet the expense of a public school for several following years. At length, however, in 1698, Benjamin Franklin† was employed as a school master in Marlborough, from the first of November, 1696, to the last of March, 1697, at eight shillings per week; "he engaging carefully to teach all such youth as com or are sent to him, to read English once a day, att least, or more, if need require; also to learn to write and cast accounts."‡ The school was kept in Isaac Wood's house, which was then unoccupied.

* 1 Hist. Col. I. p. 220.

† This person was probably an uncle of Doctor Benjamin Franklin. In the first volume of Franklin's Works, edited by his grandson, William Temple Franklin, page 6, is the following account of the person referred to above. "My grandfather had four sons, who grew up, viz: Thomas, John, Benjamin and Josiah. Benjamin was bred a silk dyer, serving an apprenticeship in London. He was an ingenious man. I remember, when I was a boy, he came to my father's, in Boston, and resided in the house with us for several years. There was always a particular affection between my father and him, and I was his godson. He lived to a great age. He left behind him two quarto volumes of manuscript of his own poetry, consisting of fugitive pieces addressed to his friends. He had invented a short hand of his own, which he taught me, but not having practiced it, I have now forgotten it. He was very pious, and an assiduous attendant at the sermons of the best preachers, which he reduced to writing according to his method, and had thus collected several volumes of them. He was also a good deal of a politician; too much so, perhaps, for his station. There fell lately into my possession, in London, a collection he made of all the principal political pamphlets relating to public affairs, from the year 1641 to 1717; many of the volumes are wanting, as appears, by their numbering; but there still remains eight volumes in folio, and twenty in quarto and octavo. A dealer in old books had met with them, and knowing me by name, having bought books of him, he brought them to me. It would appear that my uncle must have left them here, when he went to America, which was about fifty years ago. I found several of his notes in the margins. His grandson, Samuel Franklin, is still living in Boston."

Jan. 10, 1698-9. The town voted to build a school house. After this, Mr. Jonathan Johnson was employed as a school master for many years in succession.

The Indian Plantation was laid out agreeably to the following report of the Commissioners appointed as aforesaid.

“WHIPSUPPENICKE THE 19th OF JUNE, 1659.

“The Committee appointed by the Gen. Court to lay out a Plantation for the Indians of 6000 acres at the above named place, having given Mr. Eliot* a meeting and duly weighed all his exceptions in the behalf of the Indians; first, what hath beene formerly acted and returned to the Gen. Court, do judge meete in way of compliance, that the bounds of the Indian Plantation bee enlarged unto the most westerly part of the fence, that now standeth on the west side of the Hill or planting field called Ockoocangansett, and from thence to bee extended on a direct north line untill they have their full quantity of 6000 acres: the bounds of their Plantation in all other respects, wee judge meete that they stand as in the form returned; and that their full complement of meadow by Court Grant, may stand and bee exactly measured out by an artist within the limits of the aforesaid lines, when the Indians, or any in their behalf, are willing to be at the charges thereof: provided alwaies that the Indians may have noe power to make sale thereof, of all or any part of their abovesaid lands, otherwise than by the consent of the Hon^d Gen^l Court; or when any shail be made or happen, the Plantation of English there seated may have the first tender of it from the Court; which caution wee the rather insert, because not only a considerable part of the nearest and best planting land is heereby taken away from the English (as we are informed) but the nearest and best part of their meadow, by estimation about an hundred acres in one place, that this north line doth take away, which tendeth much to the detriminting of the English Plantation, especially if the lands should bee inappropriated to any other use than the Indians proposed, that is to say, for an Indian Plantation, or for the accommodating their Plantation, they should bee deprived thereof.”

Signed by

ELEAZER LUSHER,	} Commissioners.
EDWARD JACKSON,	
EPHRAIM CHILD,	
THOMAS DANFORTH,	

* The celebrated John Eliot, minister of Roxbury, commonly called the Apostle of the Indians.

The account given of this Plantation by Capt. afterwards, Maj. Gen. Gookin, of Cambridge, who visited it in 1674, more than one hundred and fifty years since, will be interesting to those who have not already seen it.

“Okommakamesit, alias Marlborough, is situated about twelve miles north northeast from Hassanamesitt, (Grafton) about thirty miles from Boston westerly.

“This village contains about ten families, and consequently about fifty souls. The quantity of land appertaining to it is six thousand acres. It is much of it good land, and yieldeth plenty of corn, being well husbanded. It is sufficiently stored with meadow, and is well wooded and watered. It hath several good orchards upon it, planted by the Indians: and is in itself a very good plantation. This town doth join so near to the English of Marlborough, that it (we might apply to it what) was spoken of David in type and our Lord Jesus Christ, the antitype, “Under his shadow ye shall rejoice:” but the Indians here do not much rejoice under the Englishmen’s shadow; who do so overtop them in their number of people, stocks of cattle, &c. that the Indians do not greatly flourish, or delight in their station at present.

“Their ruler here was Onomog, who is lately deceased, about two months since; which is a great blow to that place. He was a pious and discreet man, and the very soul as it were of that place. Their teacher’s name is **** Here they observe the same decorum for religion and civil order, as is done in other towns. They have a constable and other officers, as the rest have. The Lord sanctify the present affliction they are under by reason of their bereavements; and raise up others, and give them grace to promote religion and good order among them.”

From this account, which is given by an eye witness, it is pretty evident that a spirit of jealousy and envy against their more prosperous neighbors of the English Plantation, was even then rankling in their hearts: and we are not much surprised to learn that, in the calamitous war which broke out in the following year between the English and Indians, known by the name of King Philip’s war, some of these half civilized sons of the forest were found among the enemy, at the place of their general rendezvous, in the western part of Worcester County, a few days previous to their desolating march

*Hutchinson says his name was Solomon, judged to be a serious and sound Christian. p. 167.

through the country, in which Lancaster, and many other towns, experienced the horrors of savage warfare.*

* James Quanipaug, who was sent out with another Indian by the name of Job to reconnoitre the enemy, then in the Western part of this County, in the beginning of 1676, passed through Hassanamesit (Grafton) thence to Manexit, (a part of Woodstock) where he was taken by seven Indians and carried to Menimesseg, (New Braintree) where he found many of the enemy, and among them "the Marlborough Indians who pretended that they had been fetched away by the other Indians." Some of them professed to be willing to return. Philip is said at this time to have been about half a day's journey on the other side of Fort Orania, (Albany) and the Hadley Indians on this side. They were then preparing for that memorable expedition, in which the towns of Lancaster, Groton, Marlborough, Sudbury, and Medfield, were destroyed.

The letter of James Quanipaug bears date 24th : 11 mo : 1675. (Jan. 24, 1676.) It was only 16 days after this, viz. Feb. 10th O. S. that they made a descent upon Lancaster, with 1500 warriors, and butchered or carried into captivity nearly all the inhabitants of that flourishing village.

Whether the Marlborough Indians joined in this expedition, or left the enemy and returned to their homes, I have not been able after diligent enquiry to ascertain. The little that I have been able to collect, though corroborated by circumstantial evidence, rests mainly on tradition.

Though it appears from the testimony of James Quanipaug that the Marlborough Indians were with Philip's men at Menimesseg, it is by no means certain that all who belonged to the Plantation had gone over to the enemy. Tradition says, that those who remained at home were suspected of treachery, and that representations to that effect were made to the governor, (Leverett) who dispatched a company of soldiers under the command of Capt. Mosely, to convey them to Boston. They reached Marlborough, it is said, in the night ; and early in the morning, before the Indians had any suspicion of their design, surrounded the fort to which they were accustomed to repair at night, seized on their arms, and obliged them to surrender. They attempted no resistance, and it is by no means certain that they entertained any hostile designs against the English. They were, however, taken into the custody of the soldiers ; and, having their hands fastened behind their backs, and then being connected together by means of a cart rope, they were in this manner driven down to Boston, whence it is probable, that they were conveyed, in company with the Indians of Natick and other places, to one of the islands in the harbor, and kept in durance till the close of the war.

This tradition is corroborated by the following circumstances.

In the account of Daniel Gookin, in 1 Hist. Col. 1. 228, it is said that "some instances of perfidy in Indians, who had professed themselves friendly, excited suspicions against all their tribes. The General Court of Massachusetts passed several severe laws against them ; and the Indians of Natick and other places, who had subjected themselves to the English government, were hurried down to Long Island (Hutchinson says Deer Island,) in the harbor of Boston, where they remained all winter, and endured inexpressible hardships." We learn further from Hutchinson, that the Indians of Punkapog alone (now Stoughton) were exempted from this severity of treatment. The ground of the harsh measures adopted in reference to the Indians in the neighborhood of Boston, was, the perfidious conduct of the Springfield Indians, in assisting in the destruction of Westfield, Hadley, and other places, in October 1675. "This instance of perfidy," says Hutchinson, "seems to have increased the jealousies and suspicions, which had before begun of the Indians round Boston, viz. Punkapog, Natick, &c."

At the session, in October, the General Court ordered "that no person shall entertain, own, or countenance any Indian under the penalty of being a betrayer of this government."

"That a guard be set at the entrance of the town of Boston, and that no

This war, if calamitous to the English, proved fatal to nearly all the Indian Plantations in New England. Among the rest the

Indian be suffered to enter upon any pretence without a guard of two musketeers, and not to lodge in town."

"That any person may apprehend an Indian, finding him in town, or approaching the town, and that none be suffered to come in by water."

To this we may add, that Capt. Mosely's character was such as to render it highly probable that he performed the part which tradition has assigned to him. Hutchinson says, "he had been an old privateer at Jamaica, probably of such as were called Buccaneers." He commanded a company of 110 volunteers, in the war with King Philip, and was one of the most resolute and courageous captains of his day. It was he who, on Sept. 1, 1675, went out to the rescue of Capt. Lathrop, who with only 80 men was attacked by a body of 7 or 8 hundred Indians at Deerfield, when all Capt. L's company, with the exception of seven or eight, were cut off. He also led the van in the terrible assault made upon the Indians, Dec. 19, in the Narragansett country, in which six English captains were killed, and nearly 200 men killed and wounded.

I hope I shall be pardoned for adding to this already extended note, the following particulars respecting the remains of the Marlborough Indians.

After the close of the war, some of the Indians of Marlborough appear to have returned to their former place of abode. But their plantation was broken up, and they were forced to find shelter and subsistence as they were able.

A considerable number of the Indians who remained in, or returned to, Marlborough, after the war, lived in the westerly part of the town, on the farm of Thomas Brigham, one of the oldest proprietors, the common ancestor of all the Brighams in this town, as well as of many of that name in Marlborough, Westborough, and other places. The late Judge Brigham, of Westborough, and Rev. Benjamin Brigham, of Fitzwilliam, were great-grandsons of Thomas.

Among those who returned was David, alias David Munnaw, who had joined Philip, and as he afterwards confessed, assisted in the destruction of Medfield. This treacherous Indian had, it is said, a slit thumb, which circumstance led to his conviction. He had been absent from Marlborough several months, but after his return would give no account of himself whither he had been, or how he had employed himself in the mean time. At length, however, an inhabitant of Medfield, one whom Munnaw had wounded, being at Marlborough, immediately recognized him by the mark on his thumb, and charged him with his treachery. At first he denied the charge; but, finding that the proof against him could not be evaded, he at length owned that he had been led away by Philip, and had assisted in the burning of Medfield.

He was, however, suffered to live without molestation. His wigwam stood on the borders of the beautiful lake, near the public house kept by Mr. Silas Gates, where he lived with his family many years, till the infirmities of old age came upon him. He was accustomed to repair to the neighboring orchards for the purpose of obtaining fruit. There was one tree of the fruit of which he was particularly fond, and which was accordingly his favorite place of resort. In this spot the old warrior expired. Old David Munnaw died a little more than 80 years since, having lived, as was supposed, nearly or quite a century of years. Capt. Timothy Brigham, now in his 91st year, well recollects having seen him, when he was a child of about 9 or 10 years old, at his grandfather's, Jonathan Brigham's, of Marlborough. According to this account, Munnaw must have been a young man, 25 or 30 years of age, at the time of Philip's war. Capt. B. represents him as bearing the marks of extreme old age, his flesh wasted, and his skin shrivelled. He understood that he had the reputation of having been treacherous to the English. Abimilech David, supposed to be a son of the former, was a tall, stout, well pro-

Plantation of Marlborough, was completely broken up and soon passed into other hands. On the 15th of July 1684, a few weeks subsequent to the date of the Indian deed of the English Plantation, the Indian lands were formally transferred by deed to John Brigham of Marlborough and his fellow purchasers;* and in October, 1688, the aforesaid John Brigham who was a noted surveyor and speculator in lands, was appointed "to lay out 30 acres to each of the proprietors in some of the best of the land lying as convenient as may be to the town of Marlborough."

June the 5th 1700, the inhabitants of Marlborough petitioned the General Court, that the proprietors of the Indian lands might be annexed to the said town, which petition was granted, and Marlborough accordingly received an accession of 6000 acres, a large proportion of which is good land.

After the close of Philip's war the inhabitants of Marlborough do not appear to have been seriously molested by the Indians till after the commencement of the eighteenth century.

In the mean time the settlement had extended itself towards the borders of the town, so that some time previous to the close of the

portioned Indian, is well remembered by many persons now living. Abimilech had several daughters, among whom were, Sue, Deborah, Esther, Patience, Nabby, and Betty. They lived in a wretched hovel or wigwam, under the large oak now standing, near the dwelling house of Mr. Warren Brigham. They had become dissolute in their habits, and were exceedingly troublesome to their neighbors; and they are remembered with very little respect or affection.

The Indian burying ground, where the last remnants of the race were interred, is situated a few rods from the south road, leading from Marlborough to Northborough, near the residence of Widow Holyoke, in a field belonging to the old Brigham farm. It has been enjoined on the family in each succeeding generation, not to trespass on this repository of the dead; an injunction which has hitherto been duly regarded. The burying ground is about five rods in length, and somewhat more than one rod in breadth, covered with wild grass and loose stones. A few years since, as I have been informed, as many as twenty or thirty graves were plainly distinguishable, though they have now almost wholly disappeared. Two of the graves were situated without the bounds of the rest, and in a direction perpendicular to them; the former being from north to south, the latter from east to west. Many aged persons can remember when the last degraded remnants of the race, once inhabiting the soil we occupy, enclosed in rude coffins of rough boards, hastily put together, and without any religious ceremony, were conveyed to this repository of the dead.

* This deed appears to have been obtained by unfair means, as in the following September, a committee appointed by the General Court to examine into the grounds of complaint made by the Indians against the English of Marlborough, reported in favor of the Indians, and "the Court ordered and declared that the Indian deed of sale to the inhabitants of Marlborough of 5800 acres of land (the whole of the Indian Plantation with the exception of the Indian Planting field) bearing date July 15, 1684, is illegal and consequently null and void."

seventeenth century, some of the lands now included within the limits of Westborough and Northborough, then called Chauncey, or Chauncey Village, had been laid out for farms.

Indeed so early as 1660, the very year that Marlborough was incorporated, several tracts of meadow, lying within the limits of this town, were surveyed and the names given them which they now bear.* And, in 1662, three large meadows, Cold Harbour Meadow, Middle Meadow, and Chauncey Meadow, the first of which and part of the second, lie within the limits of this town, were ordered to be surveyed, and each to be laid out in thirty four lots, which was probably the number of proprietors at that time.†

The first grants of land lying within the limits of what is now Westborough and Northborough, with the exception of the meadows above named, bear the date of 1672. From this time, and before the close of the century, many of the proprietors of Marlborough had taken up their 2d, 3d, and 4th divisions in the westerly part of the town, several of them west of the river Assabeth.

It is asserted by Rev. Mr. Whitney, in his history of this town, that there were settlers in this part of Marlborough before there were any in what is now Westborough. The first settler according to tradition was John Brigham, from Sudbury, a noted land survey-

* Three Corner Meadow, Stirrup Meadow, Crane Meadow, Cedar Meadow, &c.

† The origin of these names according to tradition was as follows:—Cold Harbour Meadow, in the western part of this town, so called from the circumstance of a traveller, having lost his way, being compelled to remain through a cold winter's night in a stack of hay in that place, and on the following morning, having made his way through the wilderness to the habitations of man, and being asked where he lodged during the night, replied, "In Cold Harbour." Middle Meadow, on the borders of Westborough and Northborough, so called probably from its situation in reference to the two others.

Chauncey Meadow, in Westborough, so called probably for the same reason that the western part of Marlborough was called Chauncey. The origin of the name was known only by tradition in the Rev. Mr. Parkman's day, who was ordained in Westborough, Oct. 23th, 1724, and who gave the following account. "It is said that in early times one Mr. Chauncey was lost in one of the swamps here, and from hence this part of the town had its name." I find from the records of the General Court for the year 1665, that Mr. Chauncey had taken up lands within the limits of Marlborough, and that the proprietors of Marlborough were ordered to remunerate him for his expenses incurred in laying out his farm, "and he hath liberty to lay out the same in any land not formerly granted by this Court." Quere.—May not this have been President Chauncey, of Harvard College, to whom, an account of the smallness of his salary, repeated grants of land were made about this time by the General Court? Dr. Chauncey, of Boston, the great-grandson of President Chauncey, says that the latter was the first, and the common ancestor of all of that name in this place. If so, the Mr. C. above mentioned must have been President Chauncey or one of his sons.

or, undoubtedly the same person who has been mentioned in our account of the Indian Plantation. It appears from the Proprietors' records that a grant of land was made to John Brigham, in 1672, "in the place formerly desired, that is, on Licor Meadow plain." This land was probably part of the Coram Farm, so called, the principal part of which lay on the northern side of the old Marlborough line,* and now constitutes, in whole, or in part, the farms of Nahum Fay, Esq. John Green, Asa Fay, Lewis Fay, and Stephen Williams, Esq. The lands of Mr. Brigham extended to the saw mill of Mr. Lowell Holbrook, near which he erected a small cabin, in which he lived several years, remote from any human habitation, till, at length, the fear of the Savages compelled him to retreat to a place of greater security; and, it is said, that only a few days after his removal, a party of Indians came to the place and burned his house to the ground.

The first Saw Mill erected in this town was built by the above named Brigham, and stood on the same spot, which is now occupied for the same purpose.†

In the same year (1672) a grant of land was made to Samuel Goodenow, grandfather of the late Asa Goodenow, and to Thomas Brigham, the person mentioned in the last note, "by Double Pond Meadow, on both sides said meadow."‡ The lands taken up on the account of the above named Samuel Goodenow, constituted three

* The old Marlborough line, was a straight line of seven miles in extent, running through the northwest angle of this town, and cutting off more than 2000 acres, which constitute what is called the new grants, of which an account will be given hereafter.

† John Brigham was one of three brothers (John, Samuel, and Thomas) who came from Sudbury to Marlborough sometime previous to 1672. Their father was from England, married a Mercie Hurd also from England, settled in Sudbury, where he died probably in middle life, as his widow had buried a second husband by the name of Hunt, before her sons removed to Marlborough. Samuel Brigham, was the grand-father of the late Dr. Samuel Brigham, of Marlborough: Thomas was an ancestor of the late Judge Brigham, of Westborough; and John, who was sometimes called Doctor Brigham, was the father of the Mrs. Mary Fay, wife of Gershom Fay, of whose remarkable escape from the Indians we shall presently give an account. John Brigham was one of the selectmen of Marlborough in 1679, and in the winter of 1689 90, representative to the Convention then sitting in Boston. The Coram Farm, was granted him, it is said, by the General Court to compensate him for services as a surveyor of lands. Mr. Brigham lived to be quite aged, and used to come to reside with his daughter Mrs. Fay, in this town.

‡ Quere. May not this meadow be the one which lies between Great and Little Chauncey ponds, which, as they are connected with each other by a water communication, might have been called at first Double Pond? David Brigham, son of Thomas, lived on the borders of Great Chauncey, on the farm now in the possession of Lovett Peters, Esq.

of the oldest settlements in this town, on one of which was the principal garrison house, used for many years as a defence against the Indians, and which stood on the farm of Mr. Gili Bartlett, then owned by Samuel Goodenow, Jr. The other two, were in the vicinity of this, and constitute in whole, or in part, the farms of Deac. Jonas Bartlett and Mr. Stephen How.

In the same year, a grant of land was made to John Rediet, "west of Assabeth River, northwest side of the Chauncey Great Pond, bounded on the east by a Spruce Swamp:" another tract on "the Nepmuck road, that formerly led toward Coneticoat."* The land of John Rediet, who was one of the first proprietors and greatest land holders of Marlborough, came into the possession of Nathaniel Oaks, who married his daughter, and who lived on the farm owned in succession by Rev. John Martyn and Rev. Peter Whitney, and now in the possession of Mr. Jacob Pierce.† Capt. James Eager was another of the first settlers of this town. He lived near the centre of the town on the farm now in the possession of Mr. John Fisk. His house was once used for a garrison, and was for many years occupied as a tavern, being the first that was opened in the place.‡

* "The Nepmuck Road, that formerly led toward Coneticoat," was the old Connecticut road that passed through the southeast part of this town, over Rock Hill, east of Great and Little Chauncey ponds, into Westborough and thence through Hassanamesit or Grafton. 1. Hist. Col. 1. p. 185 and 192.

† Nathaniel Oaks came from England, married Mehitabel, daughter of John Rediet, who died Nov. 25th, 1702, without children. His second wife Mary, was a daughter of Adam Holloway, by whom he had the following children, viz.—Nathaniel, who lived at Bolton. William, burned to death at Shrewsbury in the house of Capt. Keyes. Hannah, married to Gersham Fay, Jr. died March 8, 1806, wanting but a few months of a century. She was the mother of the late Thaddeus Fay, who died July 22, 1822, aged 91 years. Mary, married to Daniel Maynard, Marlborough. Ann, married to David Maynard, Westborough. John, built the house near Col. Crawford's, owned by Joel Gasset. Jonathan, removed to Harvard. George, lived near the house of Mr. Luther Hawse, and built a saw mill on the river Assabeth.

‡ Capt. James Eager was a native of Marlborough, born in 1685, died 1755, aged 70. He was one of the leading men of the place at the time that Northborough became a separate precinct. It is said that his house was the first that was built on the new Connecticut road, between the house of Samuel Goodenow and the town of Worcester. It is but little more than a hundred years, since there was not a human habitation on the road from Marlborough to Brookfield, west of the Goodenow farm, in the eastern part of this town, with the exception of a few log houses in that part of Worcester called Boggachoag. James Eager, Jr. a son of the above, was married to Mariam, daughter of Joseph Wheeler. Their daughter Zilpeh, was married to Michael, son of Rev. John Martyn through whom there are several persons in this town who trace their descent from the first minister of the place.

Several other persons settled in what is now Marlborough, in the early part of the last century.*

Soon after the commencement of the eighteenth century, the English settlers of Marlborough were again exposed to the horrors of Indian warfare. It will be difficult for us, who are permitted to dwell in security under the shelter of the domestic roof, to form an adequate idea of the perilous condition of our forefathers, at this gloomy period. "We have, indeed, heard within our ears, and our fathers have told" us the story of their dangers and sufferings "in the waste and howling wilderness." But how difficult to enter into the feelings of men, who were in constant peril for their lives; who, like the children of Israel in rebuilding the walls of Jerusalem, repaired to their work with weapons in their hands, and who were liable to be waked from their midnight slumbers by the savage yells of a pitiless foe? In many instances were they

*Simeon Howard was the father of Cornet Simeon Howard, and of Jonathan Howard, whose son, Gideon Howard, removed to Worthington, in this state, where his descendants, it is supposed, still live.

Simon Howard, Senior, from Concord, was another of the first settlers. His house stood near the hearse house, on the land of Mr. Asa Fay.

It is not known whether the Simeon Howard mentioned above, was related to Simeon Howard, D. D. late pastor of the west church in Boston.

Adam Holloway, from Concord, (died in 1733, aged 80,) and his son Lieut. Wm. Holloway, (died Jan. 6, 1760, aged 71,) settled on the farm now owned by Stephen Williams, Esq.

Lieut. Wm. Holloway, married Mary, (died March 9. 1738, aged 94,) a daughter of Simeon Howard, Senior, by whom he had two sons and four daughters. The sons died young. Of the daughters, Mary, married Jonathan Bartlett, died Dec. 22, 1821, aged 95.—Hannah, married Capt. James Stone, of Western.—Betty, married Daniel Wheeler, of Hardwick.—Jemima, married John Taylor, who died at St. Albans, Vt.

John Taylor, was the father of Col. Holloway Taylor now of St. Albans and of John Taylor, Esq. an Attorney at law, at Northampton.

Gershom Fay, Senior, was one of the first settlers of this town. He was the son of John Fay, of Marlborough, married Mary, a daughter of John Brigham, died in 1720. He lived at first in the easterly part of the town, afterwards, built a house on the *Coram Farm*, near the bend of the road, between the dwelling house of Capt. Hastings, and that of Stephen Williams, Esq. His children were Gershom, Mary, Susanna, Sarah, Silas, Timothy, and Paul.

Thomas Ward, from Marlborough, was the first settler on the farm now in the possession of Asaph Rice; and Deac. Isaac Tomblin on the farm of the late Deac. Isaac Davis.

Hezekiah Tomblin, lived first on Tomblin Hill, so called; Ephraim Bee-man, on the farm of Samuel Dalrymple.

Joseph Wheeler, (died in 1747, aged 56,) lived on the southern declivity of Ball's Hill, so called.

Ephraim Allen, from Roxbury, purchased of an Eleazer How, a few acres of land, with a grist mill erected thereon, the site of the present mill, and Cotton Factory. This was the first, and for many years the only grist mill, in this town.

compelled to desert their farms, leaving their lands untilled, while old and young, the strong and the feeble, flocked to the frail fortifications, denominated garrisons, as their only means of safety.

These were usually nothing more than common dwelling houses, surrounded by palisades, and furnished with a supply of fire arms and ammunition. In the year 1711, there were no fewer than twenty six garrison houses within the limits of Marlborough, to each of which were assigned, on an average, five or six families, the whole number of families being one hundred and thirty seven.*

*" MARLBOROUGH, DECEMBER 11, 1711.

" These several persons are allowed by the Captain Generall.

" The persons assigned to each particular Garrison are as followeth: Ordered, by us the Subscribers, by the direction of an act of the Generall Court, entitled an act for the better security and defence of the fronteers.

Capt. How's GARISON.

Samuel Stevens
James How
Jonathan How
Samuel Stow, Senior
Thomas Stow
Jonathan Morse.

Mr. BRECK's* GARISON.

Capt. KERLY's GARISON.

Nathaniel Joslin
Joseph Maynard
Deacon Woods
Nathaniel Johnson
Thomas Amsden
Simon Gates
Joseph Johnson.

Capt. BRIGHAM's GARISON.

Peter Plimpton
Benjamin Mixer

ISAAC AMSDEN's GARISON.

Thomas Newton
Sergeant Mainard
James Woods
Adam Martin
Is. Tempels
Deacon Newton
John Amsden.

Is. How's GARISON.

Moses Newton
David Fay
John Newton
Widdow Johnson
Moses Newton, Jr.
James Kady.

Lieut. WILLIAMS' GARISON.

Thomas Beman
Peter Bent
Richard Barns
Edward Barns

ENSIGN How's GARISON.

Ensign Bouker
Joseph Wait
David Church
Benjamin Rice
Peter Rice
Jacob Rice
Joseph Rice.

SAMUEL MORRIL's GARISON.

Sergeant Barret
John Barns
Benjamin Baylis
Joseph Ward
Joshua Rice
Thomas Martin
Samuel Bush.

THOMAS BRIGHAM's GARISON.

Jonathan Brigham
Oliver Ward
Increas Ward.

JOHN HOW's GARISON.

Zac. Eager
Abraham Eager
Daniel Johnson
Samuel Wheelock
Obadiah Ward
Thomas Axtel.

SAMUEL GOODENOW's GARISON.

Nathaniel Oakes

* This undoubtedly was the Rev. Robert Breck, the second Minister of Marlborough.

For several of the preceding years, the inhabitants, especially such as lived in the borders of the town, had been kept in a state of constant anxiety and alarm, in consequence of the hostile attitude of the Indians.

August 8th, 1704, a party of Indians, eight or ten in number, rushed suddenly from the woods, and fell upon a number

Jonathan Farbush	John Wheeler
Gershom Fay.	Josiah How
Lieut. How's GARISON.	B—— Curly (Kerly) Senior
Thomas Ward	James Curly.
Edward Rice	SIMON MAINARD's GARISON. —
NATHAN BRIGHAM's GARISON.	Adam Holloway
Joseph Stratten	Benjamin Whitney
Henry Bartlett	Joseph Newton
Ellicksander Steward.	John Keyes
SAMUEL WARD Senior's GARISON.	Abrell Bush.
William Ward	MILL GARISON.
Widdow Hannah Ward	Thomas Barret
Jonathan Johnson, Senior	John Banister.
Caleb Rice.	JOHN NEWTON Jr's GARISON.
JOHN MATHEW's GARISON.	Eliazer Bellows
William Johnson	John Bellows
Samuel Ward.	James Eager
DANIEL RICE's GARISON.	James Newton
Widdow Sarah Tayler	Benjamin Newton
Suply Weeks	Ephraim Newton
Elyazer Taylyer.	John Woods
SAMUEL FORBUSH's GARISON.	Abraham Newton.
James Bradish	JONATHAN NEWTON's GARISON.
Thomas Forbush	Is. Woods
James Glesson.	Thomas Witherby
EDMOND RICE's GARISON.	Is. Amsden
David Brigham	Moses Lenard
Isaac Tomblin	Roger Bruce.
David Maynard.	JOSEPH MORSE's GARISON.
THOMAS RICE's GARISON.	Thomas Biglo
John Pratt	Samuel Biglo
Charles Rice.	Samuel Mors
THOMAS HAPGOOD's GARISON.	John Biglo
John Forbush	John Sherman
	Daniel Harington.
THOMAS HOW	} COMMITTEE."
SAMUEL BRIGHAM	
ISAAC AMSDEN	
ELEAZER HOW	
DANIEL HOW	
JOHN BOUKER	
JONATHAN JOHNSON	
NATHANIEL JOSLIN	
PETER RICE	
JOHN MAINARD	
JOHN BARRETT	

of the inhabitants of what is now Westborough, while at work in the field; killed Nahor, a son of Mr. Edmund Rice, on the spot, seized and carried into captivity two other sons, Silas and Timothy; also Ashur and Adonijah, two sons of Mr. Thomas Rice. Ashur was redeemed by his father, and returned in about four years. He afterwards settled in Spencer. Adonijah remained in Canada, cultivated a farm in the vicinity of Montreal. His Indian name was Asaunagooton. The other two lived among the Indians, married Indian wives, acquired their habits, and lost all knowledge of the English language. The puritanical names of Silas and Timothy were changed into the heathenish, but not unmusical ones of Tookanowras and Oughtsorongoughton. The latter is said to have been the third of the six chiefs of the Cagnawaga tribe, and the one who made the speech to Gen. Gage, in behalf of his tribe, soon after the reduction of Montreal. This chief, in the year 1740, thirty six years after his captivity, visited his relations in Westborough, and retained, it is said, a distinct recollection of the circumstances of his captivity, and of several aged persons then living. Mr. Seth Rice, father of the late Deac. Seth Rice, and who died in 1796, aged 91, was a brother, and Thankful, wife of the late Mr. Josiah Rice, was a sister, of the above named Silas and Timothy.

In the preceding month, (July) two of the inhabitants of Marlborough, viz. Abraham How and Benjamin Hutchins, were slain by the Indians at Lancaster.

On the 15th of October, 1705, Mr. John Biglow, of Marlborough, being then at Lancaster, at the garrison house of Mr. Thomas Sawyer, was, with Mr. Sawyer and his son Elias, taken by the Indians, and conveyed to Canada. They obtained their release in the following manner: Both of them were ingenious mechanics, one, (Sawyer) a blacksmith, the other, (Biglow) a carpenter. While they were at Montreal, they proposed to the French Governor, who resided in that city, that, in case he would procure their ransom, they would erect for him a saw mill, there being none at that time in all Canada. The offer was readily accepted; they fulfilled their engagement, and, after some delays, were permitted to return to their friends, with whom they lived to a good old age. Mr. Biglow, in token of his gratitude for his remarkable deliverance from captivity, called his daughter, born soon after his return, "Freedom;" and a second, born some time afterwards, he called "Comfort," as expressive of the happiness and peace he then enjoyed, contrasted with the hardships and fears of a state of captivity.

Comfort was married to Joseph Brigham, the father of Mr. Jonah Brigham, of this town, who, when a child, often listened to the account given by his grandfather Biglow, of the circumstances of his captivity and escape.

In 1707, August 18th, the following tragical event occurred in what is now the easterly part of Northborough. There was at this time a garrison house standing on the south side of the road, near the brook, known by the name of Stirrup Brook, which crosses the great road between the farms of Messrs. Jonas and Gill Bartlett, then in the possession of Samuel Goodenow. As Mary Goodenow, daughter of Samuel, and Mrs. Mary Fay, wife of Gershom Fay, were gathering herbs in the adjoining meadow, a party of Indians, twenty four in number, all of whom are said to have been stout warriors, were seen issuing from the woods and making towards them. Mrs. Fay succeeded in effecting her escape. She was closely pursued by a party of the enemy; but before they came up, had time to enter the garrison, and to fasten the gate of the enclosure. There fortunately happened to be one man then within, the rest of the men belonging to the garrison being in the fields at work. Their savage invaders attempted in vain to break through the enclosure. These heroic defenders, by dint of great exertion, maintained the unequal conflict, till a party of friends, alarmed by the report of the muskets, came to their relief, when the enemy betook themselves to flight.*

The other unfortunate young woman, Miss Goodenow, being retarded in her flight by lameness, was seized by her merciless pursuers, dragged across the brook to the side of the hill, a little south of the road, where she was killed and scalped, and where her mangled body was afterwards found and buried, and where her grave is shown at this day.

On the following day, the enemy were pursued by a company of about thirty men, from Marlborough and Lancaster, and over-

* Mrs. Fay, it is said, discovered great presence of mind during this assault, being constantly employed in loading and reloading the muskets belonging to the garrison, and handing them to her companion, who by this means was able to keep up a constant fire upon the invaders. No wonder that she was brave, for she had much at stake. She was then the mother of two young children, one four, and the other two years old. Gershom, father of the late Thaddeus Fay, and Mary, afterwards married to George Smith. Her third, called Susanna, who was born on the 18th of the following November, was subject to a constant nervous trembling, caused, it is supposed, by the mother's fright, received at this time. At her father's death, Nov. 24, 1720, she was left to the care of her brother, the late Timothy Fay, with whom she lived till her decease.

taken in what is now Sterling, where a hard conflict ensued, in which nine of their number, and two of our men were slain. In one of their packs was found the scalp of the unfortunate Miss Goodenow, which was the first intimation that was obtained of her melancholy fate.

Nothing worthy of record is preserved of what took place between this period* and the incorporation of the westerly part of Marlborough, then called Chauncey Village, and including what is now Westborough and Northborough. The act of incorporation is dated November 19, 1717, O. S. or, in our present reckoning, November 30.

In the fall of 1718, the first meeting house was raised, which stood near the northern limits of Westborough, not far from the public house kept by Mr. Silas Wesson. It was not, however, till October 28, 1724, or nearly seven years after the town was incorporated, that a church was gathered, and the Rev. Mr. Parkman, the first minister of Westborough, was ordained.

It was at this house that our fathers, the first settlers of Northborough, worshipped for more than twenty years, some of them being accustomed to walk every Sabbath the distance of five or six miles.

At length, October 20, 1744, the town of Westborough, consisting at that time of one hundred and twenty five families, was divided into two precincts; the north part, to use the words of Rev. Mr. Parkman, "being indeed very small."† The number of families set off to the north precinct was only thirty eight; while eighty seven families remained attached to the old society. Nor was the separation effected without much opposition, and mutual recrimination, the unhappy effects of which lasted many years.

Having arrived at that period of our history, when Northborough became a separate precinct, we proceed to give some account of its boundaries, dimensions, face of the soil, &c.

* I find, from a record kept by Col. Williams, of Marlborough, that Jonathan Johnson was slain by the Indians, October 12, 1708, but at what place, and under what circumstances, I have not been able to ascertain.

† The act of the General Court, setting off the north part of Westborough as a separate precinct, provides, "that the Inhabitants of said north part should give security to Rev. Mr. Parkman, their present pastor, to give him £100, lawful money, settlement, and £50, like money, per annum, in case he should incline to settle with them, agreeably to what they now promise; or otherwise, £12, 10s. like money, if he chooses to continue in the south part." It is unnecessary to add, that Rev. Mr. Parkman chose to remain the minister of the old parish. He died Dec. 9, 1782, in the 80th year of his age, and the 59th of his ministry.

BOUNDARIES, &c.—A plan of the town was made in 1795, by Mr. Silas Keyes, surveyor, then an inhabitant of the place. According to this plan, Northborough contained 10096 acres, including ponds and roads. Since that date, that is, Feb. 15, 1806, the dividing line between this town and Berlin, was by mutual consent, altered so as to bring both towns into a better shape; and in June 20, 1807, the line between Northborough and Marlborough was altered, so as to include the farm of Deac. Jonas Bartlett, within the limits of this town. In its present state, the town contains about 10,150 acres.

The boundaries according to the plan made in 1795, are as follows* :—Beginning at the southwest corner, at a heap of stones on Shrewsbury line, it thence runs east, nineteen degrees north, four hundred and eighty nine rods, to a stake by the river Assabeth; thence, in a northeasterly direction, as the river runs, one hundred and seventy six rods, to the County road, near the dwelling house of Phineas Davis, Esq.; thence, by said river, one hundred and ninety four rods, to a stake and stones; thence east, twenty degrees north, eight hundred and sixty four rods, to a stake and stones on Southborough line. (The above are the boundaries between Northborough and Westborough.) From the last mentioned bounds, the line runs north, thirty two degrees west, one hundred and forty rods by Southborough, to a stake and stones at the corner of Marlborough. (The above are the boundaries between Northborough and Southborough.) From Marlborough corner the line ran, according to the plan of Mr. Keyes, north, thirty degrees forty five minutes west, one hundred and eighty seven rods, to a stake and stones; thence north, forty degrees thirty minutes west, one hundred and ten rods, to do.; thence north, twenty two degrees thirty minutes west, one hundred and forty eight rods, to do.; thence north, thirty two degrees west, forty rods, to a swamp white oak; thence north, twenty nine degrees west, seventy two rods, to a stake and stones; thence north, thirty degrees west, sixty four rods, to do. by the County road; thence north, thirty one degrees forty minutes west, seventy seven rods, to do.; thence north, twenty eight degrees fifteen minutes west, one hundred and twenty eight rods, to a walnut tree by the river; thence north, thirty three degrees thirty minutes west, sixty eight rods, to a large oak tree marked; thence north, twenty seven degrees west, forty seven

* For the alterations referred to above, see Massachusetts Special Laws, Vol. IV. p. 3 and 112.

rods, to a pine tree marked; thence north, thirty one degrees thirty minutes west, one hundred and twenty nine rods, to a stake and stones by Berlin line or corner. (The above were the former bounds between Northborough and Marlborough; for the alteration see note.) From Berlin corner, the line ran north, thirty degrees west, one hundred and forty eight rods, to a heap of stones; thence east, thirty two degrees north, ninety rods, to the Long Stone, so called; thence west, sixteen degrees north, eight hundred and ten rods, to a heap of stones on Boylston line. (These were the former bounds between Northborough and Berlin; for the alteration see note.) Thence south, sixteen degrees west, eight hundred and sixty eight rods, to a heap of stones at Shrewsbury corner. (This is the line between Northborough and Boylston.) Thence south, sixteen degrees west, one hundred and forty nine rods, to a heap of stones. (This is supposed to be on or near the old Marlborough line, which extended thence in one direction to the northwest corner of Marlborough.) Thence south, twenty four degrees east, one hundred and eighty two rods, to a great oak; thence south, twenty one degrees east, one hundred and fifty rods, to a heap of stones; thence south, one degree east, twenty rods to the County road; thence, in the same direction, three hundred and seventeen rods, to a red oak; thence south, twenty eight degrees thirty five minutes east, one hundred and ninety four rods, to where it began. (These are the bounds between Northborough and Shrewsbury.)

Besides what was originally a part of Marlborough, this town includes a large triangular tract, lying north of the old Marlborough line, (of which the Coram Farm and the Brown Farm made a part) and containing, as has been estimated, between two and three thousand acres. This tract, with several others now in the westerly part of Westborough, was surveyed in January and February, 1715-16, by Wm. Ward, and annexed to Chauncey Village by a grant of the General Court, before the latter was separated from Marlborough.

In March and April, 1721, this tract was again surveyed by James Keyes; and a committee, consisting of John Sherman, David Brigham, and Joseph Wheeler, was appointed to lay it out in forty five shares, according to the number of the proprietors, which shares were afterwards divided among them by lot.

Besides the above tract, the principal part of the farm of Deac.

Caleb Rice, of Marlborough,* which lay without the original boundaries of the town, with another tract nearly as large, adjoining the former, falls within the limits of Northborough, forming the south-west angle of the town.

Northborough is of an irregular form, its average length being about five miles, and its average breadth somewhat more than three miles.

SURFACE, SOIL, &c.—The principal part of the town consists of a valley, environed by the hills of Marlborough on the east, Berlin on the north, and Boylston and Shrewsbury on the west, and opening into Westborough on the south, which town is an extension of the same low grounds. The surface of this valley is, however, diversified by numerous hills, some of which are so considerable as to be distinguished by names. The northwest corner of the town, comprehending five or six good farms, and more than 1000 acres of land, forms part of the ridge of high land, running from Berlin, through Boylston and Shrewsbury, and is commonly called Ball's Hill.†

Liquor Hill is a beautiful eminence, rising with a gentle declivity from the great road, nearly opposite to the church, skirted with forest trees, while its summit and its northern and southern declivities are open to the view and form a rich and pleasing prospect. Edmund Hill, about a mile in the northerly direction from the church, and Cedar Hill, in the southeastern part of the town, are similar in form to Liquor Hill, but less open to observation.

Northborough is well supplied with streams of water. The principal stream is the river Assabeth, which, rising in Grafton, and crossing an angle of Westborough, flows diagonally in a northeastern direction, through this town, crossing the great road, about half a mile east of the church, and furnishing several valuable water privileges.

Cold Harbour Brook rises in Shrewsbury, crosses the southeast corner of Boylston, and enters this town. Having received a small

* Deac. Caleb Rice was the father of the late Josiah Rice, of this town, who died 1792, aged 92, and who came into possession of the farm abovementioned, and was one of the greatest landholders in the town. That farm alone contained above five hundred acres, besides which, he owned several hundred acres in other parts of the town.

† So called from two brothers, James and Nathan Ball, from Watertown, who settled there about the year 1720, and where some of their descendants still live. James, the father of the late Doct. Stephen Ball, and grandfather of the present Doct. Stephen Ball, Sen. died 1756, aged 62. Nathan, father of Nathan Ball, died 1768, aged 73.

tributary stream from Rocky Pond, in Boylston, and supplying water for a Grist and Saw Mill, it flows in a very circuitous route through a tract of rich intervalles and extensive meadows, crossing the road at Cold Harbour bridge, a few rods south of the church, and having received another small stream from the west, on which a Saw Mill is erected, it falls into the Assabeth, a little below where the latter crosses the great road.

In the easterly part of the town, a small stream, called Stirrup Brook, issuing from Little Chauncey Pond, furnishes a supply of water for a Saw Mill, and is bordered by a rich intervalle and meadows.

Another small stream, called Hop Brook, from the abundance of wild hops which formerly grew on its banks, rises in Shrewsbury, crosses the southwest angle of this town, furnishing water for two Saw Mills and one Grist Mill, and falls into the Assabeth, soon after that river enters the town. It appears, therefore, that all the waters of Northborough fall into the Assabeth, which conveys them to the Merrimack between Chelmsford and Tewksbury.

The two principal ponds in Northborough are the Little Chauncey, in the southeastern part of the town, containing sixty five acres, and Solomon's Pond, in the northeastern part, containing twenty six acres. Little Chauncey takes its name from Great Chauncey, in Westborough, with which it is connected by a small stream. It is a beautiful sheet of water, well stored with fish, its borders in part fringed with woods, while to the east, it opens towards cultivated fields. Solomon's Pond, so named from Solomon, an Indian, who was drowned in it, is not destitute of beauty, and is encompassed by a tract of excellent land.

The soil is in general rich and productive, the poorest being, as Whitney justly observes, that "which appears as we travel the great road." In the northern part of the town, the land is rocky and hard, though it produces good crops of hay and grain. In the middle and southern parts the land is more level, and if not more productive, is cultivated with much less labor and expense.

ROADS, &c.—The principal road is the old Worcester Post road, which passes through the middle of the town, about forty rods south of the Meeting House. The distance to Boston from this town is 34 miles ; to Worcester 10 miles. Four Stages, furnishing a daily Mail from the east and from the west, pass on this road every day, Sundays excepted.

The old County road from Framingham to Worcester, also leads

through the south part of the town ; and the Worcester Turnpike crosses the southwest angle, passing one house only in Northborough. The roads from Lancaster to this place, one of which passes the Meeting House in Berlin, and that from Boylston, are much travelled. The distance to Lancaster is 10 miles ; to Boylston 6 ; to Westborough $4\frac{1}{2}$ miles.

The highways are kept in repair by an annual tax of from \$500 to \$800.

MILLS, MANUFACTORIES, &c.—Northborough contains at present four Grist Mills, five Saw Mills, two Carding Machines, a manufactory for Hoes and Scythes ; large and commodious works recently established by Capt. Thomas W. Lyon, for manufacturing Cotton Machinery ; an extensive Tannery owned by Phinehas and Joseph Davis, Esquires, whose annual sales of leather amount to \$20,000. There are also six Coopers, four Blacksmiths, one Saddle and Harness Maker, one Book Binder, three Wheelwrights, eight or ten Shoemakers, who, besides supplying the wants of the town, manufacture about 4000 pairs of shoes annually for a foreign market. The Cotton Factory, built in 1814, by the Northborough Manufacturing Company, at an expense of about \$30,000, was lately sold at auction, and is now in the possession of Rogerson & Co. of Boston, and Isaac Davis, Esq. and Mr. Asaph Rice, of this town. It stands on the river Assabeth, which furnishes a sufficient supply of water during the principal part of the season ; and contains over 700 spindles for Cotton, and 100 for Woollen, 10 looms, a fulling mill, carding machine, &c. and manufactures 80,000 yards of cloth annually.

There are in the town, two stores, furnished with a good assortment of English and West India Goods, the one kept by Gale & Davis ; the other by Rice, Farnsworth, & Co.

POPULATION, DEATHS, &c.—At the time of the ordination of Rev. Mr. Martyn, (1746) there were 40 families in the place ; the number had increased to 82 families at the ordination of Rev. Mr. Whitney, (1767) ; and, in 1796, to more than 110 families. By the census of 1810, the number of inhabitants was 794 ; by that of 1820, 1018, making an increase of 224 in ten years. By a census taken the last winter, however, and which it is believed is very nearly accurate, the whole number of inhabitants was only 946, of whom 488 were males, and 458 females.

In the autumn of 1746, the year that Rev. Mr. Martyn was ordained, and for several following years, particularly in 1749 and 1750, this society was visited by a very mortal sickness among

children, by which the growth of the society must have been very sensibly checked, and which must have been attended with circumstances of peculiar distress.*

Sixty children, out of a population which could not have much exceeded three hundred, fell victims to the desolating pestilence; and, with the exception of one adult, (Benjamin Rugg, a stranger,) were the first persons that were buried in the new church yard.†

This was the last sweeping, mortal sickness, with which this place has been visited.

Since the great sickness, in the years 1749 and 1750, no town in this vicinity has been more exempt from wasting, mortal distempers. The number of deaths from 1780, to 1800, including a period of twenty years, amounted to only 146, averaging a little more than 7 in a year. During the first twenty five years of the present century, the number was 232. The average number for the last ten years has been about $11\frac{1}{4}$ annually, in a population of nearly a thousand souls. The whole number of deaths from 1780, to the present date, (June, 1826) is 450; of whom seventy eight were 70 years and upwards; forty three, 80 years and upwards; seventeen, 90 years and upwards; one (Wid. Hannah Fay‡) in her hundredth year; and one (Deac. Jonathan Livermore§) one hundred years and seven months. There are now living in this town, five or six

* The sickness which prevailed in 1746, Capt. Timothy Brigham informs me, was the dysentery, then called, "the fever and flux." Capt. B. then a child of 10 years old, lost a sister, and was himself sick of the disease. He thinks that as many as 30 children died that year, in this place. He recollects being attended in his sickness by Doct. Benjamin Gott, of Marlborough. The sickness of 1749 and 1750, was the "throat distemper," as it was termed, which, for many years after its first appearance in New England, proved such a desolating scourge.

† The old burying ground, in which many of the first settlers of Northborough were interred, is east of the road leading to Westborough, a little south of the dwelling house of Mr. William Maynard. It is now overgrown with trees and brush.

‡ Widow Hannah Fay was a daughter of Nathaniel Oaks, was married to Gershom Fay, father of the late Thaddeus Fay, and died, March 3, 1806, aged 100.

§ Deac. Livermore came from Watertown about A. D. 1720, and settled on the Brown farm, so called, where David Dinsmore now lives. He was the first Parish Clerk in this place, which office he held many years. He died April 26, 1801, aged 101. A short time after he was 100 years old, he rode on horseback from his house to a military review, near the middle of the town, the distance of three miles, and returned without fatigue. He possessed uncommon learning for his time, was an accurate surveyor, and an excellent penman, owing to which circumstance, the early records of the town appear in a remarkably fine state.

persons over eighty years; and one, (Capt. Timothy Brigham,*) in his ninety first year. One couple (Capt. Amos Rice† and his wife) still survive, who were joined in marriage before the death of Rev. Mr. Martyn, who baptised their first child. They were married May 8th, 1766, and have lived together more than sixty years.

The average number of births for a year, has been, of late, about thirty; which, deducting the deaths, will give an annual increase of from fifteen to twenty souls.

CIVIL HISTORY.—Nothing has been found on record relating to the part which this town bore in the old *French wars*, as we have been accustomed to hear them called by our aged fathers. We learn, however, from the few who survive of the generation then on the stage of active life, that this small district was not backward in furnishing men to join the several expeditions, which were undertaken for the conquest of the French in Canada.

Eliphalet Warren, John Carruth, and Adam Fay, joined the expedition to Halifax, in 1754. In the following year, Benjamin Flood and Eber Eager, the latter of whom did not live to return, were at Crown point. In 1758, the eight following persons were with the army under General Abercrombie, at his defeat before Ticonderoga. Capt. Timothy Brigham, [now living and who retains a perfect recollection of the scenes he passed through in this ill-fated expedition,] Eliphalet Stone, Samuel Stone, [who died on his return,] Benjamin Flood, Josiah Bowker, Samuel Morse, Gideon Howard, and Joel Rice. Capt. Brigham says that the attack upon the French lines commenced at 5 o'clock, A. M. and lasted till 7 o'clock, P. M.; and that over 1900 of our men were missing at the calling of the rolls that evening. Capt. B. says that after this repulse, the army retreated to Lake George, soon after which, the company to

* Capt. Timothy Brigham is a son of Jesse, who was a son of Jonathan, who was a son of Thomas Brigham, one of the early settlers of Marlborough. He was present at the defeat of the English, under Abercrombie, before Ticonderoga, in 1758, and Lieutenant of the company of minute men that marched down to Cambridge on the memorable 19th of April, 1775. Jonathan Brigham was in the Indian fight, at Lancaster, (now Sterling) Aug. 19, 1707, and stood next to Richard Singletary, who was killed in the action. This fact, Capt. B. had from his own mouth.

† Capt. Amos Rice is a son of Jacob, who was a son of Jacob, who was a son of Edward, one of the 13 original petitioners for the Plantation of Marlborough. Benjamin, another son of Edward, was the father of Deac. Matthias Rice, and of Simeon Rice, late of this town, and of Zerubbabel Rice, late of Marlborough. Tradition says, that the first person by the name of Rice, who emigrated to New England, had eight sons, all of whom lived to be 90 years old and upwards.

which he belonged (Capt. Stephen Maynard's of Westborough) was dismissed and returned home.

There is one man, now living in this town, at the age of 83, nearly, [Lieut. Abraham Munroe] who was at Halifax, in the regiment of Maj. Rogers, of Londonderry, N. H. in the year 1757, and, at the taking of Ticonderoga under Gen. Amherst, in 1759. Mr. Munroe had there the rank of Ensign; and, in the following year, received a Lieutenancy. He served in the regiment of Col. Saltonstall, of Haverhill; and, at the departure of our army for Montreal, received orders to remain at the head of a detachment of men, for the purpose of completing the repairs of the fortifications at Crown Point. Lieut. Munroe continued at Ticonderoga, till his discharge, in May, 1763, under Capt. Omsbury, or Amsbury, to whom the command of the fort had been committed.

Several other persons belonging to this town, whose names I have not learned, were in service at different times during the French wars, some of whom did not live to return.

The following particulars have been collected relating to the part which this town bore in the burdens and privations of the revolutionary war.

It appears from the town records, that the inhabitants of this town, took an early and decided stand in defence of the liberties of our country. So early as March, 22d, 1773, more than two years before hostilities commenced, a number of spirited resolutions were passed at a district meeting, called for the purpose, among which were the following:

"2. Voted, as the opinion of this district, that it is the indispensable duty of all men and all bodies of men to unite and strenuously to oppose by all lawful ways and means, such unjust and unrighteous encroachments, made or attempted to be made upon their just rights; and that it is our duty earnestly to endeavor to hand those rights down inviolate to our posterity, as they were handed to us by our worthy ancestors.

"3. Voted, that the thanks of this district be given to the town of Boston for their friendly, seasonable and necessary intelligence; and that they be desired to keep their watch, and guard against all such invaders and incroaches for the future.

"4. Voted, that Capt. Bez. Eager, Doct. Stephen Ball, and Mr. Timothy Fay, be a committee to make answer to the committee of corres., at Boston, informing them of the opinion of this district in this matter."

In August of the following year, eight months before the war commenced, at a special meeting called for the purpose, the district passed the following vote.—“That we are determined to defend our charter rights and privileges, at the risk of our lives and fortunes, and that the town desire the committee of correspondence,* to write to their brethren in Boston, and inform them thereof.”

In November, 1774, the district voted to appropriate money in the treasury to buy one hundred pounds of powder; three hundred pounds of lead, and two hundred and forty flints; and on June 3d, 1776, it was resolved, “that it was the mind of this town to be independent of Great Britain, in case the Continental Congress think proper; and that we are ready with our lives and fortunes, if in Providence called, to defend the same.”

Some time before the war broke out, a company of fifty minute men was raised in this town, under the command of the late Capt. Samuel Wood, who held themselves in readiness to march at a moment's warning, whenever and wherever hostilities should commence.† At length the memorable 19th of April arrived, on which day, the first blood in our Revolutionary struggle was shed, at Lexington and Concord. On the same day, before one o'clock, P. M. the tidings reached this place. The company of minute men belonging to this town was collecting at the time to listen to an occasional patriotic discourse from Rev. Mr. Whitney. They were directed without a moment's delay, to put themselves in readiness to march; and in three or four hours from the time when the news arrived, they had taken leave of their families and were paraded in the yard of Capt. Woods' house, whence (the Rev. Mr. Whitney having in a fervent prayer commended them to the protection of the God of armies,) they immediately set out on their march for the field of danger and of blood.‡

*The following persons were a standing committee of Correspondence, in 1774. Bezaleel Eager, Seth Rice, Jr. Levi Brigham, Gilling Bass, and John Ball. In the following year, the ever memorable 1775, there were seven on the committee of correspondence, viz. Thaddeus Fay, John Ball, Joel Rice, Amos Rice, [now living] Artemas Brigham, Jethro Peters, and Nathan Green.

† April 10th, 1775, the town voted to pay fifty minute men one shilling each, for each half day they shall meet to learn the Military art, for sixteen half days; and granted £40 for that purpose. The town also voted that Mr. Timothy Brigham, Constable, pay to Henry Gardner, Esq. the Province tax, which he has now in his hands, for the year 1773, and the District will indemnify him. Also Voted, to indemnify the Assessors for not making the province tax for the year 1774.

‡ Of the fifty men belonging to this company, the following persons are now living in this town. Capt. Timothy Brigham, then the Lieut. of the

Nor did the spirited resolutions, above adverted to, end in idle words. They were the result of reflection and patriotic principle; and they led to the cheerful endurance of privations and hardships, of which the descendants can probably form no adequate conception.

At one time five, and soon after three, at another five, at another seven, and on one occasion seventeen men, were called for from this small town by the General Court, and were marched in some instances, several hundred miles, to mingle in the scenes of war.*

In the spring of 1781, agreeably to a resolve of the General Court, this town was divided into eight classes, each class being required to furnish a man to serve in the Continental Army for the term of three years, or during the war. And what is worthy of remark, as it is an evidence of the patriotic spirit which prevailed among this people in the preceeding autumn, viz. December 28, 1780, the town, taking into consideration the hardships undergone by those who had entered into the service of their country, and especially the losses they had sustained, by being paid in a depreciated currency, generously voted to raise their quota of men, and to pay and clothe them at their own expense, allowing them 40 shillings each, per month, in hard money, and £21 per year, also in hard money, in addition to their clothes.†

Six men more were called for from this town in the following summer; five to go to West Point, and one to Rhode Island, who were accordingly raised, and the town granted £122 5s. in hard money, (or \$107,50,) to pay the same. At the same time, they were required to purchase, for the use of the army, 3518lbs. of beef, for which the town granted £77, in hard money (or \$256,66.) The whole amount granted at this meeting, and which went to the support of the war, was therefore \$664,16 in hard money; which, considering the population of the town and the value of hard money at that period, was a great sum and must have been felt as a heavy burden. Previous to the June, 1778, it appears from the town

company, Capt. Amos Rice, Mr. Isaac How, Mr. Joseph Sever, Mr. Reuben Babcock, and Mr. Nathan Rice. Capt. Samuel Wood, the commander of the company, died September 21, 1813, aged 75 years. He was present, and received a slight wound, at the battle of Bunker Hill. The Ensign of the company was Mr. Thomas Sever, now of Townsend, in this state.

* "July 13th, 1780, the town voted and granted the sum of ten thousand pounds to pay seventeen men hired into the service, nine for the term of six months, and eight for the term of three months."

† Town Records, I. p. 212.

records, that this town had expended in money and service towards carrying on the war £1474 14s. 1d. in a depreciated currency probably, the precise value of which, it is difficult now to determine.*

Such, we presume is no more than a fair specimen of the burdens borne by the community in support of the war of our Independence, and of the spirit with which they were borne.

In many, very many instances indeed, the people were impoverished and brought low. But they were not disheartened; and, by the smiles of a merciful Providence, their efforts were crowned with complete success. Let us who have entered into their labors not forget what we owe to that far-famed generation, who supported the privations and hardships of a long and harrassing conflict, in support of our cherished liberties.†

The number was small of those who had refused to embark in the cause of liberty, the names of four only being recorded as absentees, whose estates were confiscated near the close of the war.‡

The patriotism of two others was indeed suspected, and they were subjected to a good deal of inconvenience in consequence of it.§

* The town records contain a list of the names of 90 persons (probably the whole number who paid taxes) with the amount contributed by each.

“October 30, 1780, the town granted £6660 to purchase beef for the army.” This I suppose was when the depreciation of money was nearly, or quite at the lowest ebb, about which time, £2933 6s. 8d. were granted to Rev. Mr. Whitney by an unanimous vote of the town, in addition to his yearly salary.

“May 17, 1781, the town granted the sum of £3300 0s. 0d. to pay for three horses for the use of the Continental army.”

† Among the survivors of the soldiers of the revolution, in this town, five received pensions from the U. States, agreeably to the law passed, April, 1818.

From all these, however, with the exception of two, one of whom has since died, their pensions were withdrawn, after the modification of the law, in 1820. Since that time, two of the number, reduced to poverty, have recovered their pensions; and the only remaining one from whom it was withdrawn, and who, depending on the pension, had involved himself in debt in erecting a small building for his accommodation, has been compelled to part with his snug little farm, and is now, in his old age, reduced to the very verge of absolute want. Such, so far as I have witnessed it, has been the operation of the laws respecting pensions to Revolutionary Soldiers. It may be remarked moreover, that the two to whom the pensions were continued, had been a town charge, and were not regarded as very valuable members of the community.

‡ These were James Eager and his son, John Eager; and Ebenezer Cutler, and Michael Martyn, sons in law of the late Capt. James Eager, of this town.

§ These were John Taylor, and Sylvanus Billings. The former, a gentleman of handsome property and who had been one of the leading men of the town; the latter also a man of considerable estate.

After the close of the war, the embarrassments arising from the want of a circulating medium, when almost all were deeply involved in debt, caused much uneasiness, and led the people to devise measures for their removal. August 7th, 1786, Isaac Davis was chosen as a delegate to attend a County Convention, at Leicester, on the 15th inst. to whom the following, among other instructions, were given by a committee appointed by the town. The delegate was to use his influence "that the Convention petition his Excellency, the Governor, and Council, to call the General Court together, in the month of October next, at farthest; and that the Convention present a humble and decent petition to the General Court to set up and establish a mint in the Commonwealth, &c." Complaints were also made of the salaries of the civil list, being so high, and of various other grievances under which the people labored.* There was nothing, however, of the spirit of rebellion or insubordination in the resolutions that were passed at this meeting, or in the conduct which followed; and though it appears from the representations of all, that the people generally were reduced to the greatest straits, yet only three or four individuals were found willing to join in the rebellion of that year, and to seek redress by measures of violence.†

SCHOOLS, &c.—Previous to the year 1766, I can find on record, no appropriations made for the education of youth. But I am informed that several instructors had, before that period, been em-

* There prevailed, at this time, very generally through the country, the most violent prejudices against the profession of the law. One of the instructions given to the delegate, at this time, was, that he was to use his influence in the convention, by petitioning and remonstrating to the General Court, "that the whole order of Lawyers be annihilated; for we conceive them not only to be building themselves upon the ruins of the distressed, but said order has increased, and is daily increasing, far beyond any other set or order of men among us, in numbers and affluence; and we apprehend they may become ere long somewhat dangerous to the rights and liberties of the people."

† The following is a list of the names of those who have represented this town in the General Court, from 1775, to the present time.

Col. Levi Brigham, from 1775, to 1777.—John Ball, 1778, 1782, and 1785.—Deac. Paul Newton, 1779, and 1780.—Deac. Seth Rice, 1783.—Deac. Isaac Davis, seven years—between 1787 and 1798.—Deac. Nahum Fay, 1800 and 1801.—James Keyes, Esq. eighteen years, from 1802, to the present time.

From the above account, it appears that this town has been represented thirty six years since the commencement of the Revolutionary war.

The following persons have been commissioned Justices of the peace. The first commission is dated July 3, 1793. Nahum Fay, Seth Grout, Isaac Davis, Stephen Williams, James Keyes, Phineas Davis, and Cyrus Gale. Of this number, three, Seth Grout, Isaac Davis and James Keyes, have since deceased.

ployed to teach, at private houses, in different parts of the town, and who were paid by the voluntary contributions of the parents. The first school house that was erected in this town, stood on the meeting house common, whence it was afterwards removed, and now forms part of the dwelling house of Mr. Joel Bartlett.* In 1770, the district was divided into four squadrons; but it was not till 1780, that the town passed a vote to build school houses in the several squadrons, and granted money for that purpose. The town granted £4000 for building four school houses, which, at the time it was expended, amounted to only £52 6s. 8d. to which they added £110 6s. 8d. amounting to £163 13s. 4d.

Since that period two new School districts have been formed; so that there are now six districts in the town, in each of which, a school is kept from eight to twelve weeks, both winter and summer.

The following is an abstract of the return of the School committee, made in May last, to the General Court.

Amount paid for public Instruction, \$600.

Time of keeping school in the year, 6 months each district.

Males under 7 years,	47	Females under 7 years,	39
From 7 to 14,	98	From 7 to 14,	75
From 14 and upwards,	63	From 14 and upwards,	47
	<hr/>		<hr/>
Males,	213	Females,	161
			213
			<hr/>
		Total,	374

There are, in this town, three respectable Libraries, containing in all about 500 volumes, exclusive of the Juvenile Library, which contains nearly 150 volumes, suited to children and youth.

The Juvenile Library, commenced in 1824, is supported by an annual contribution, and, under a few simple regulations, is accessible to all the children and youth, over the age of 7 years, residing in the town.

Many young men, educated in our schools, have been employed as Instructors, both here and in other towns, and have generally proved worthy of the confidence reposed in them.

Besides several professional gentlemen educated in our schools, and in the neighboring Academies, twelve young men have received a public education, eight of whom are graduates of Harvard

* Mr. Thomas Goodenow was the first Instructor, supported at the expense of the town. Mr. James Hart, a foreigner, was employed about this time, (1770) and is frequently spoken of as the father of the many excellent penmen for which this town has, in former years, been famed.

University, at Cambridge, one of Brown University, and one each, of Yale, Dartmouth, and Williams' Colleges.

Their names, professions, &c. are as follow :

1. Jonathan Livermore, son of the late Deac. Jonathan Livermore, was graduated at Harvard University, in 1760 ; settled in the ministry at Wilton, N. H. in 1763; was dismissed, but remained in that place, where he died, July, 1809, in the 80th year of his age.

2. Ebenezer Rice, son of the late Simon Rice,* was graduated at Harvard University, in 1760 ; was a Physician, and a justice of the peace, in Marlborough ; afterwards removed to Barre, where he died.

3. Jacob Rice, son of the late Jacob Rice, was graduated at Harvard University, in 1765 ; settled in Henniker, N. H. being the first minister in that place ; was dismissed, on account of ill health ; was installed at Brownfield, Oxford County, Me. where he remained till his death, which took place suddenly, Feb. 1, 1824, Lord's Day, having preached to his people in the morning.

4. Elijah Brigham, son of the late Col. Levi Brigham, was graduated at Dartmouth College, in 1778 ; commenced the study of Divinity, which he soon relinquished, and engaged in mercantile business with his brother in law, Breck Parkman, Esq. of Westborough : in 1795, he was appointed one of the Justices of the Court of Common Pleas ; for several years was a Senator and Counsellor of this Commonwealth, a Justice through the State, and a Representative of this District in the Congress of the United States, from 1810 to the time of his death. Judge Brigham died suddenly, at Washington, Feb. 22, 1816, aged 64.

5. John Taylor, son of the late John Taylor, was graduated at Harvard University, in 1786 ; is now a Counsellor at Law, in Northampton, and one of the Representatives of that town in the General Court.

6. Peter Whitney, son of Rev. Peter Whitney, was graduated at Harvard University, in 1791 ; now the minister of Quincy, in this State, where he was ordained, Feb. 5, 1800.

7. Henry Gassett, son of Henry Gassett, was graduated at Harvard University, in 1795 ; is now a merchant, in Boston.

8. Israel Munroe, son of Abraham Munroe, was graduated at Harvard University, in 1800 ; was for some years a Counsellor at Law, in Boston ; he now resides in the city of New York.

* Simon Rice, the father of Dr. Ebenezer Rice, was a brother of the late Deac. Matthias Rice, of this town. He lived just within the limits of Northborough, near the dwelling house of Mr. Ephraim Barnard.

9. Warren Fay, son of Nahum Fay, Esq. was graduated at Harvard University, in 1807; ordained at Brimfield, Nov. 3, 1808; dismissed, June 26, 1811; installed at Harvard, Jan. 26, 1814; dismissed, at his own request, Jan. 5, 1820; installed as minister of the First Congregational Church and Society in Charlestown, Feb. 23, 1820.

10. Luther Rice, son of Capt. Amos Rice, was graduated at Williams College, in 1810; ordained at Salem, Feb. 6, 1812, as a Missionary; sailed for Calcutta in company with Messrs. Hall & Judson, Feb. 18, 1812. Soon after his arrival he changed his views on the subject of baptism; was baptised by immersion; and, in the autumn of 1813, returned to this country. He now resides in Washington, D. C. and is Treasurer of Columbia College.

11. John Davis, son of the late Isaac Davis, Esq. was graduated at Yale College, in 1812; is now a Counsellor at Law, in Worcester, and represents this District in the Congress of the U. S.

12. Isaac Davis, son of Phineas Davis, Esq. was graduated at Brown University, in 1822; is now an Attorney at Law, in Worcester.

There are, at present, two physicians in this place, Docts. Stephen Ball, Sen'r. and Jun'r. The only other physician who made Northborough his permanent residence, was the late Doct. Stephen Ball, father of Stephen Ball, Sen'r. There has never been a lawyer residing in the place, with the exception of John Winslow, Esq. who remained here only a few years. And, it is a singular fact, that with this exception, and that of the three successive ministers, all of whom were educated at Harvard University, none of the permanent inhabitants of the town, at this or at any former period, received a public and liberal education.

ECCLESIASTICAL, &c.—Measures were taken immediately after Northborough became a separate precinct, to support the public worship of God, by building a church, and procuring a minister.

December 31, 1744, the parish voted to build a meeting house, and to raise £50, lawful money, for that purpose. This led, as frequently happens, to a controversy respecting the location of the edifice, which, after several months continuance, was finally submitted to the arbitration of three respectable men from the neighboring towns, Capt. Daniel Heywood, of Worcester, Capt. John Haynes, of Sudbury, and Capt. Thomas Hapgood, of Shrewsbury, who fixed on the spot, near the site of the present church. The land on which the house was erected, was given to the town for

the use of its inhabitants, by Capt. James Eager, by a deed bearing date April 26, 1745, "so long as the said inhabitants of the north precinct shall improve said land for the standing of a meeting house for the public worship of God."

The committee reported, April 24, 1745; and, on April 30, only 6 days after, the house was raised; a vote having previously passed, that "every man should provide for the raising as he was spirited."*

New difficulties now arose respecting the settlement of a minister. Several candidates had been employed; and, as usually happens in such cases, the minds of the people were divided between them. Under these circumstances, the precinct appointed a fast for the 12th Sept. 1745, and sent for five of the neighboring ministers "to give them their advice who they should apply to for candidates, in order to a choice."

The following gentlemen attended on the occasion; viz. Rev. Mr. Prentice, Rev. Mr. Parkman, Rev. Mr. Cushing, and Rev. Mr. Morse, who recommended that the parish should hear a few sabbaths each, two candidates from Cambridge, Rev. Mr. Rand, and Mr. Jedediah Adams, in order to a choice. Mr. John Martyn was one of the candidates, who had previously been employed by the parish; and although they complied with the advice of the neighboring ministers, so far as to hear the other candidates two sabbaths each, yet on the 19th of December, 1745, "Mr. John Martyn was chosen by a clear vote"; and a salary was offered him of £50 in bills of the last emission, (which was at 7s. 6d. per ounce,) or £200 in bills of the old form and tenor, after the rate of silver at 30s. per ounce, or in other bills of public credit, equivalent to the said sum, and to be paid at two payments annually." Besides this, a settlement of \$300, old tenor, was voted by the parish.

Mr. Martyn accepted the invitation, and was ordained, May 21, 1746, O. S. a church having been gathered on the same day, consisting of ten brethren, besides the pastor elect, four of whom, it is worthy of notice, were foreigners.†

* The dimensions of the first meeting house were 46 feet by 36. The whole cost of finishing the outside was £443 11s. 2d. The building committee consisted of Capt. James Eager, Wm. Holloway, and Jesse Brigham. The house was framed by Daniel Hemminway. The price of labor at this time, was, in the old tenor currency, for a man per day scoring timber, 6s. for hewing, 6s. 6d. for carpenter's work, 3s. White pine timber, 3 pence per foot; for oak, 2½ pence, running measure. "Allowed Jotham Bartlett £2 10s. for two barrels of cider at the raising of the meeting house."

† The following are the names of the persons who subscribed to the church

The ordaining council consisted of the following pastors, with their delegates :

Rev. Mr. Parkman, of Westborough, who preached on the occasion, from Heb. xiii. 17; Rev. Mr. Prentice, of Lancaster, who gave the charge; Rev. Mr. Cushing, of Shrewsbury, who expressed the fellowship of the Churches; Rev. Mr. Loring, of Sudbury; Rev. Mr. Hall, of Sutton; Rev. Mr. Gardner, of Stow; and Rev. Mr. Barrett, of Hopkinton.

Although the ceremonies of the ordination took place in the meeting house, yet it appears from the town records that it was in a very unfinished state, having neither pulpit, galleries, glass windows, nor even permanent floors. It was not till June, in the following year, that a vote could be obtained "to glaze the meeting house and lay the floors;" and not till the next autumn, that the pulpit and gallery stairs were built. This was indeed the day of small things; and when we compare the accommodations of the spacious and elegant temple since erected near the spot, with the loose floors, and rough seats, and open windows of the house in which our fathers worshipped, we shall do well to inquire whether we surpass them as much in the punctuality of our attendance, and the spirituality of our worship, as in the beauty and accommodations of the place of our solemnities.

Northborough became an incorporated district, Jan. 24, 1766, not long after which, viz. April 30, 1767, the Rev. John Martyn, after a short illness, departed this life, in the 61st year of his age, and the 21st of his ministry. His wife died, Sept. 8, 1775, aged 70.

Mr. Martyn was a son of Capt. Edward Martyn, of Boston, where he spent his early life, under the care of an excellent mother, who had been left a widow in easy circumstances, some time previous to young Mr. Martyn's entering college. Mr. Martyn was graduated at Harvard University, in 1724. For several years after he left college, he devoted his attention to secular pursuits, and was for some time an inhabitant of Harvard, in this county.*

covenant at this time.—John Martyn, the pastor elect; Ephraim Allen; Joshua Dowsing, (sometimes written Townsend) from England; John McAllester, from Ireland; Jonathan Livermore, (afterwards Deac. Livermore;) Gershom Fay; Matthias Rice, (afterwards Deac. Rice;) Samuel Allen; Jacob Shepherd, a foreigner; John Carruth, also a foreigner; and Silas Fay.

* Rev. Mr. Martyn was married to Miss Mary Marret, of Cambridge, by whom he had the following children: John, who lived in this town; Mary, married to a Minot, of Concord; Michael, who was married to Zilpah, daughter of James Eager, and lived in this town till the commencement of the rev-

At length, at the age of 40, he directed his attention to Theological pursuits, and became an able, faithful, and useful minister. He possessed, in a large measure, the confidence and affections of his flock, was honored in his life, and deeply lamented at his death.

Rev. Peter Whitney was the only person employed as a candidate in this place between the death of Mr. Martyn and his own ordination.

Mr. Martyn died the last day of April; and, after an interval of only 6 months and 4 days, that is, on the 4th of the following November, his successor was inducted into the office of a christian minister.*

The services at his ordination were performed by the following persons. Rev. Mr. Morse, of the second church in Shrewsbury, (now Boylston) made the Introductory Prayer; Rev. Mr. Whitney, of Petersham, the father of the candidate, preached from Matthew, xxviii. 19, 20.; Rev. Mr. Parkman, of Westborough, made the consecrating prayer, and gave the charge; Rev. Mr. Smith, of Marlborough, expressed the fellowship of the churches; and Rev. Mr. Bridge, of Chelmsford, made the concluding prayer. The other ministers on the ordaining council, were, Rev. Mr. Stone, of Southborough; Rev. Mr. Goss, of Bolton; Rev. Mr. Morrell, of Wilmington; Rev. Mr. Davis, of Holden; Rev. Mr. Woodward, of Weston; Rev. Mr. Clark, of Lexington; Rev. Mr. Sumner, of Shrewsbury; and Rev. Mr. Cummings, of Billerica.

The salary of Rev. Mr. Whitney was £66 13s. 4d. with a settlement of £160, lawful money.

Rev. Peter Whitney was the son of Rev. Aaron Whitney, the first minister of Petersham, was born Sept. 17, 1744. He was graduated at Harvard University, 1762, where he pursued his Theological studies preparatory to entering on the work of the ministry.

Distinguished for the urbanity of his manners, easy and familiar in his intercourse with his people, hospitable to strangers, and always ready to give a hearty welcome to his numerous friends; punctual to his engagements, observing an exact method in the distribution of his time, having a time for every thing and doing every thing in its time, without hurry or confusion; conscientious in the

olutionary war; Richard, who settled in Windsor, Conn.; and Nathaniel, who removed to one of the Southern States. Widow Abigail Fay, is the daughter of John, abovenamed, and is now living in this place.

* Mr. Whitney began to preach in Northborough, June 7, 1767, and gave his answer to settle the 12th of the following October.

discharge of his duties as a christian minister, catholic in his principles and in his conduct, always taking an interest in whatever concerned the prosperity of the town and the interests of religion, he was, for many years, the happy minister of a kind and an affectionate people. At length, having continued in the work of the ministry almost half a century, he suddenly departed this life, February 29, 1816, in the 72d year of his age, and the 49th of his useful ministry.*

Mr. Whitney was married to Miss Julia Lambert, of Reading, in this state, by whom he had ten children who lived to man's estate, eight of whom still survive.

Mrs. Whitney survived her husband nearly five years, and died at Quincy, while on a visit to her children, Jan. 10, 1821, aged 79 years. All who knew Madam Whitney will bear testimony to her worth; and admit that she possessed, in no common measure, dignity of manners, sprightliness of mind, and goodness of heart. She was indeed a most pleasant companion and a most-valuable friend.

The writer of these sketches was the only candidate employed by their society after the death of his immediate predecessor; and after a probation of about four months, was ordained their minister, Oct. 30, 1816.† His salary is \$600 per annum.

* Rev. Mr. Martyn left none of his writings in print. His successor made himself extensively known by his *History of Worcester County*; a work highly valuable for the facts it records, many of which would probably have been lost, had they not, with great pains and fidelity, been collected and embodied in this work. It is a work, the value of which will not be diminished by the more minute histories now publishing in the *Worcester Magazine and Historical Journal*.

The other printed writings of Mr. Whitney, so far as they have come to my knowledge, are—Two Discourses, delivered July 4, 1774; a Sermon, delivered at a Lecture, July 4, 1776, on publishing the Declaration of Independence; a half Century Sermon, preached June 1, 1796; a Sermon at the ordination of his son, Rev. Peter Whitney, of Quincy, February 5, 1800; a Sermon preached at Shrewsbury, February 16, 1810, at the funeral of Mrs. Lucy Sumner, wife of the Rev. Joseph Sumner, D. D.; and a notice of a remarkable apple tree, in the first volume of the *Memoirs of the American Academy of Arts and Sciences*.

The publication of the *History of Worcester County* recommended the author to the notice of the Massachusetts Historical Society, who elected him a member of that association.

† The ordination services were performed by the following persons:—Rev. Mr. Whitney, of Quincy, made the Introductory Prayer; Rev. Prof. Ware, of Harvard University, preached from Jer. xv. 19; Rev. Pres. Kirkland, of H. U. made the Consecrating Prayer; Rev. Dr. Saunders, of Medfield, gave the charge; Rev. John E. Abbott, of Salem, gave the Right hand of Fellowship; Rev. Dr. Puffer, of Berlin, made the Concluding Prayer. Besides the above, the following Ministers were on the Council: Rev. Dr. Sumner, of Shrewsbury; Rev. Dr. Bancroft, of Worcester; Rev. Dr. Thayer, of

It appears, therefore, that from the ordination of Rev. Mr. Martyn, in 1746, to the present time, a period of 80 years, this christian society has been destitute of a settled minister only about 14 months ; a fact highly creditable to the members of this society, as an evidence of their regard for the institutions of religion, and of the union and harmony which have long subsisted among them. And it may justly be considered, that the town is indebted to the spirit of union which has hitherto so generally prevailed among us, for the respectable rank which it now maintains. It would be easy, however painful, to predict the consequences of the prevalence of an opposite spirit. Large and opulent societies can bear to be reduced by division. But in societies small as this, and whose resources are no greater than ours, union should be the watchword of all who wish well to the cause of human improvement.

It is worthy of remark, that there has never been but one religious society in this town, and that only a very few families have, at any time, withdrawn themselves from the Congregational society. Four or five families of the Baptist denomination usually attend public worship in the adjoining towns. The first person of this denomination in this town, was Thomas Billings, who joined the Baptist Society, in Leicester, in 1766.

The increase of wealth and population, and a regard for the institutions of religion, led the inhabitants of this town, in the spring and summer of 1808, to erect a new and more spacious house for public worship.

The new Church is 56 ft. square, with a projection of 34 ft. by 15, surmounted by a tower, and cost, including the bell, \$11,408 04. The cost of the bell was \$510 00 ; its weight about 1200 lbs.

The proportions of this building are much admired by persons of good taste ; and its location is such, that it appears to great advantage from the main road. May it long stand ; and be to this Society a bond of union, and the place whither they shall delight to bring their stated offerings of prayer and praise.*

Lancaster ; Rev. Mr. Packard, of Marlborough ; Rev. Mr. Rockwood, of Westborough ; Rev. Mr. Cotton, of Boylston ; Rev. Mr. Frothingham, of Boston ; Rev. Mr. Ripley, of Waltham ; and Rev. Mr. Damon, of Lunenburg. Rev. J. Allen was born in Medfield, August 15, 1790, and was graduated at Harvard University, in 1811.

* The committee for building the new meeting house consisted of the following persons ; James Keyes, Esq. Stephen Williams, Esq. Isaac Davis, Esq. Hollon Maynard, Col. William Eager, Seth Grout, Esq. Asaph Rice, and Phineas Davis, Esq. The business was committed to a sub-committee, composed of three ; S. Williams, Esq. Asaph Rice, and Phineas Davis, Esq. The house was built by Col. Eames, of Buckland, and Capt. Brooks, of Princeton.

In the summer of 1822, a neat and handsome Town House was built, at the cost of about \$1000, which is used for town meetings, singing schools, and various other purposes.

This town has been peculiarly unfortunate in the destruction of buildings by fire. No fewer than ten dwelling houses, in this small town, seven of them large, two story buildings, have been burnt to the ground. Besides these, two school houses, one grist mill, one saw mill, and one shoe-makers's shop, have fallen a prey to the same devouring element.

In respect to expenses incurred for the support of paupers, the town has for the most part been highly favored. Since the commencement of the present year, only two persons have been a town charge, the whole expense of maintaining whom, for a year, is less than one hundred dollars.

Some additional particulars relating to the ecclesiastical and secular affairs of this town, it may be proper to include in these historical sketches. Owing to the destruction of the church records, in the year 1780, when the dwelling house of Rev. Mr. Whitney, with most of its contents, was destroyed by fire, we have no means of ascertaining the number of baptisms and of persons, who joined the church, as well as many other particulars, which it might be interesting to know, of what took place previous to that date. We learn, however, from Rev. Mr. Parkman's account of Westborough, that, in 1767, the year of the Rev. Mr. Martyn's death, that the number of communicants was forty four, 21 males, and 23 females. The whole number of persons admitted into the church, during the ministry of Mr. Whitney, as nearly as can be ascertained, was 204. Since the death of Mr. Whitney, 54 have been added to the church, exclusive of such as have been received by recommendation from other churches. Besides these, 84 persons, during the ministry of Mr. Whitney, owned the baptismal covenant.

The number of persons baptised, from 1780 to the time of Mr. Whitney's decease, was 661 ; from that period to the present, 132.

From the gathering of this church, in 1746, to the present time, seven persons only have sustained the office of deacons, two of whom yet survive.

The two first deacons of this church were Jonathan Livermore and Matthias Rice. Deac. Livermore resigned, October 2d, 1782 ; died April 21, 1801, aged 100 years and 7 months. Deac. Rice died February 13, 1764, aged 58 years. Deac. Rice was succeeded by Paul Newton, who resigned May 8, 1795, and died May 18,

1797, aged 79. Deac. Livermore was succeeded by Seth Rice, who resigned April 30, 1807, and died Jan. 2, 1815, aged 77. Deac. Newton was succeeded by Isaac Davis, who resigned Nov. 18, 1825, and died April 27, 1826, aged 77. Deac. Rice was succeeded by Nahum Fay, and Deac. Davis by Jonas Bartlett. Deac. Fay came into office June 14, 1807, and Deac. Bartlett, February 26, 1826.

The amount of the ages of the five deacons who have deceased, is 392 years, the average of which exceeds 78 years.

In giving the history of this town, it will be proper that we sub-join a brief notice of those persons who have distinguished themselves as its benefactors. It has already been mentioned that the land on which the meeting house stands, with the adjoining common, was the donation of Capt. James Eager, of whom an account was given in a former part of these sketches.

Mrs. Martyn, the mother of the Rev. John Martyn, at first, wholly supplied furniture for the communion table. Rabbi Judah Monis, formerly a Hebrew Instructor, in Harvard University, gave to this church a silver cup, also a large silver tankard, afterwards converted into two cups. Another silver cup was procured, with the joint legacies of Capt. J. Eager and Lient. William Holloway. A silver tankard was given by Anna, relict of Deac. Matthias Rice. Another silver cup was given by Pelatiah Rice, and his son in law, Thaddeus Fay. Another by Capt. Gideon Tenny; and recently, one by the late Deac. Isaac Davis. An elegant Folio Bible, in 2 vols. for the use of the pulpit, was the generous donation of Joseph Foster, Esq. of Cambridge.*

* Rabbi Judah Monis was a native of Italy, born in 1683 or 1684. Of his parentage, and of the circumstances which led him to emigrate to America, we have no account. He was employed as an instructor in the Hebrew language, in Harvard University, about the year 1720, before his conversion to Christianity. At length, he was led to receive Jesus Christ as the true Messiah; and, March 27, 1722, was publicly baptised at Cambridge; the Rev. Dr. Benjamin Colman, of Boston, preaching a discourse in the College Hall on the occasion, from John, v. 46. In the preface to this discourse, the author says, that "it was prepared in obedience to the desire of the very Rev. Mr. Leverett, the present learned Head and President of the House where it was delivered, in case of the absence of the aged and venerable Dr. Increase Mather," who, he adds, "if his years had permitted him, would have presided and served on so great a solemnity." "As to Mr. Monis himself," Dr. Colman writes, "it must be confessed that he seems a very valuable proselyte. He is truly read and learned in the Jewish Cabbala, and Rabbins, a Master and Critic in the Hebrew: He reads, speaks, writes, and interprets it with great readiness and accuracy, and is truly *didaktichos*, apt to teach. His diligence and industry, together with his ability, is manifest unto many who have seen his Grammar and Nomenclator, Hebrew and English; as also his Translation of the Creed and Lord's Prayer; the thirty nine articles of the

APPENDIX I. Containing a list of persons who were heads of families in this place before or soon after it became a separate Pre-

Church of England, and the Assembly's shorter Catechism into Hebrew ; and he is now translating the larger Catechism." On the same occasion, Mr. Monis also delivered a discourse from Ps. cxvi. 10, entitled "The Truth," which was printed, with a Preface written by Dr. Increase Mather. This was followed soon afterwards by two other discourses from the same text, the first entitled "The Whole Truth," the latter, "Nothing but the Truth." These three discourses, with that of Dr. Colman, were printed in Boston, for Daniel Hinchman, and "sold at his shop, over against the old Brick Church, in Cornhill, 1722."

Mr. Monis continued in his office as an Instructor in Hebrew forty years, till the infirmities of age rendered him incapable of performing its duties. After the death of his wife, in 1761, he left Cambridge and removed to Northborough to reside in the family of Rev. Mr. Martyn, who had married a sister of his wife. Here he remained till the time of his death, which happened, April 25, 1764, at the age of 81 years. As he had no children, he bequeathed the principal part of his estate, which was considerable, to the family in which he resided at his death. The sum of £46 13s. 4d. was distributed among seven of the neighboring ministers ; and about £126 was left as a fund, under the direction of a Board of Trustees, the interest of which was to be devoted to the relief of indigent widows of deceased clergymen. The Board of Trustees consists of the ministers of the following churches : The church in Northborough ; the first church in Salem ; first in Cambridge ; the new north in Boston ; and the first church in Hingham. The fund now amounts to \$400, the interest of which is distributed annually among four widows of deceased clergymen.

The following is the inscription on Mr. Monis' Grave Stone.

"HERE LIE BURIED THE REMAINS OF
RABBI JUDAH MONIS,
Late Hebrew Instructor,
At Harvard College, in Cambridge ;
In which office he continued 40 years.
He was by birth and religion a Jew,
But embraced the Christian faith,
And was publicly baptised
At Cambridge, A. D. 1722,
And departed this life
April 25th, 1764,
Aged eighty one years, two months,
and twenty one days.

A native branch of Jacob see,
Which once from off its olive broke ;
Regrafted from the living tree, Rom. xi. 17. 24.
Of the reviving sap partook.

From teeming Zion's fertile womb, Isai. lxvi. 8.
As dewy drops in early morn, Ps. cx. 3.
Or rising bodies from the tomb, John, v. 28. 29.
At once be Israel's nation born. Isai. lxvi. 8."

Lieut. Wm. Holloway, of whose family an account has been given, was for many years, one of the leading characters in this town. He died Jan. 6, 1760, aged 71.

Deac. Matthias Rice was a grandson of Edward Rice, one of the origin-

cinct, in 1744. The second column contains the names of the persons who now live on or near the same house lots.

Those to whose names this mark (†) is prefixed, have descendants of the same name now living in Northborough.

John Brigham.	Mr. Holbrooks Saw Mill.
Samuel Goodenow, }	Gill Bartlett.
Samuel Goodenow, Jun. }	
David and Jonathan, sons of }	Deac. Jonas Bartlett,
Samuel Goodenow, Jun. }	Gill Bartlett.
Nathaniel Oakes,	Jacob Peirce.
Simeon Howard, Sen.	Near the Hearse House.
† Gershom Fay, Sen.	Near Asa Fay's House.
Thomas Ward,	Asaph Rice.
Oliver ? Ward, (1)	Jonathan Bartlett.
Deac. Isaac Tomblin,	Widow of the late Deac. Davis.
Hezekiah Tomblin,	On Tomblin Hill.
Ephraim Beeman,	Samuel Dalrymple.
Joseph Wheeler,	On Ball's Hill.
Simon Rice,	Near Ephraim Barnard's.
† Daniel Bartlett, (2)	Deac. Jonas Bartlett.

None of the above, it is believed were heads of families in this town so late as 1744.

The following are the names of the fifteen persons who paid the highest taxes in 1749, taken from the Town Record, Vol. I. p. 27.

Lieut. Wm. Holloway,	Stephen Williams, Esq.
James Eager, Jun.	John Fisk.
Capt. James Eager,	Do.
Deac. Matthias Rice,	Windsor Stratton.
Peletiah Rice,	Ephraim Barnard.
Samuel Gamwell,	Capt. Prentice Keyes.
† Jacob Rice, (3)	Asaph Rice,
† Jotham Bartlett,	Gill Bartlett.
Timothy Fay,	Capt. Henry Hastings.
Josiah Bowker,	Nathan Green.
† Jesse Brigham, (4)	Henry Brigham.
† Bezaleel Eager, (5)	Col. Wm. Eager:

al proprietors of Marlborough. He lived on the farm now owned by Jonah Brigham. He died without children, Feb. 3, 1764, aged 58.

Peletiah Rice was a son of Peter Rice, of Marlborough, and lived on the farm now in the possession of Ephraim Barnard. He left no sons; his two daughters, Thankful and Sarah, were married respectively, to Thaddeus and Adam Fay, sons of Gershom Fay. He died April 7, 1775, aged 81.

Deac. Isaac Davis was born in Rutland, in this county. His father, Simon Davis, was a son of Simon Davis, who removed from Concord to Rutland. Rev. Joseph Davis, the first minister of Holden, was another son of Simon Davis, Sen. Deac. Davis removed to Northborough during the Revolutionary war, and has been, for a long succession of years, one of our most distinguished citizens. His first wife, the mother of his children, was a daughter of the late Dr. Samuel Brigham, of Marlborough, who was married to a daughter of Dr. Benjamin Gott, whose wife was Sarah, a daughter of Rev. Robert Breck, the second minister of Marlborough. Deac. Davis died April 27, 1826, aged 77. During his last sickness, he directed his family to procure at his expense new linen for the Communion Table, a direction with which they cheerfully complied.

Silas Fay,
Thomas Billings,
John Oakes,

Capt. Henry Hastings.
Col. John Crawford.
Joel Gassett.

The following twelve names were added, in 1752.

† James Ball,
Cornet Simeon Howard,
† Nathan Ball,
† Josiah Rice,
† Gershom Fay,
† Samuel Allen,
John McAllester,
Deac. Jonas Livermone,
Thomas Goodenow,
Seth Hudson,
George Oakes,
† Seth Rice, Sen:

Edward B. Ball.
Nahum Fay, Esq.
Nathan Ball.
William Maynard.
Benjamin Rice.
Samuel Allen.
Hollon Maynard.
David Dinsmore.
Stephen Howe.
Near Ephraim Barnard's.
Luther Hawse.
Calvin Hastings.

To the above list the following names may be subjoined.

John Martyn, Jun.
Zephaniah Briggs,
† Deac. Paul Newton,
† Col. Levi Brigham, (6)
† Samuel Wood, Sen. (7)
† Thomas Warren, and his }
son † Eliphalet Warren, } (3)
Jonathan Hayward, and his }
son Gideon Hayward, }
† Jonathan Bruce,
Joshua Townsend,
† John Carruth,
† William Babcock,
Josiah Goddard,
Solomon Goddard,
Silas Rice,
Samuel Gamwell, Jun.
William Carruth,
George Smith,
Joshua Child,
Warren,
Capt. Timothy Brigham, }
now living, }

Benjamin Munroe.
Capt. Joseph Davis:
Martyn Newton.
Winslow Brigham.
Samuel Sever.
Abel Warren.
Lowell Holbrook.
Samuel Dalrymple.
John F. Fay.
Joseph Carruth.
David Mahan.
Silas Bailey.
Jonas Babcock.
Benjamin Flagg.
Reuben Babcock.
Daniel Smith.
Do.
On the South Road.
Do.
Oliver Eager.

NOTES.

Brief notices of several persons whose names are found in the foregoing list.

1. Oliver ? Ward. I understand that a farmer of the name of Ward, was the first settler on the farm of Jonathan Bartlett, and I conclude that his name was Oliver from the circumstances that, in 1710, forty three acres of land were laid out to Thomas and Oliver Ward "on Woody Hill, near the upper end of Cold Harbor, north side of the brook, next John Brigham's meadow."

2. Daniel Bartlett, was a son of Henry Bartlett, who emigrated from Wales and settled in Marlborough, in the latter part of the seventeenth or beginning of the eighteenth Century. He was the common ancestor of all of that name in this town. His sons were Jotham, settled in this town, grandfather of Gill Bartlett; Daniel, settled in Rutland; Jonathan, father of

Jotham and Jonathan, in this town; John, in Princeton; Isaac, in Holden; and Jonas, father of Deac. Jonas B. in this town. A brother of Daniel settled in Western or Brookfield, probably the Benjamin Bartlett, whose daughter Mary, born 1701, was the first child born in Brookfield, whose birth was recorded. (1 Hist. Col. 1, 267.)

3. Jacob Rice, son of Jacob Rice of Marlborough, first lived a little south of the dwelling house of Doct. Stephen Ball, afterwards removed to the house now owned by his grandson, Asaph Rice. He was the father of John Rice, of Shrewsbury; Jacob, minister of Brownfield, Maine; and Amos, now living in this town. The brothers of Jacob were Amos and Obediah, of Brookfield, and Gershom, of Marlborough. Jacob Rice died, July 29, 1788, aged 81.

4. Capt. Jesse Brigham, son of Jonathan Brigham of Marlborough, was the father of Artemas, and Capt. Tim. Brigham, the latter of whom is now living in this town. Jesse Brigham died, Dec. 8, 1796, aged 87.

5. Capt. Bezaleel Eager, came from Marlborough to the place where his grandson, Col. Wm. Eager now lives. Two brothers, Abraham and Capt. Benjamin Eager, came about the same time to Shrewsbury, and were among the first settlers of that town. Their father or grandfather was from Concord; Bezaleel Eager, died Oct. 31, 1787, aged 74.

6. Col. Levi Brigham, son of David Brigham of Westborough, was the father of the late Judge Brigham, and of Winslow Brigham now living in this town. Col. Brigham was chosen July 10, 1775, to represent this town in the Assembly to be convened at the meeting house in Watertown, the 19th of that month. He died Feb. 1, 1787, aged 71.

7. Samuel Wood came from Sudbury, and set up the first fulling mill in this town. He was the father of the late Abraham and Capt. Samuel Wood, who lived together on the same farm now in the possession of Samuel Sever.

8. Thomas Warren, from Watertown, was the father of Eliphalet, who left many descendents in this town and in other places.

APPENDIX II. Referring to page 134. The Grants for house lots were made 26th November. 1660, and were in the following proportions.

	<i>Acres.</i>		<i>Acres.</i>
Edmund Rice	50	Richard Ward	18
William Ward	50	John Woods	30
John Ruddock	50	John Maynard	23
Thomas Goodenow	32	Peter King	22
Joseph Rice	32	Benjamin Rice	24
Samuel Rice	21	A Minister	30
Christopher Bannister	16	Peter Bent	30
Thomas King	39	John Beilows	20
William Kerley	30	Abraham How	25
Solomon Johnson	30	Thomas Goodenow Jun.	20
Richard Newton	30	John Rutter	30
John Howe, Sen.	30	John Barrett	18
John Howe Jun.	16	John Rediat	22
Henry Kerley	19½	A Smith	30
Richard Barnes	16	Joseph Holmes	18
Thomas Rice	35	Samuel How	16
Andrew Belcher	20	Henry Axtell	15
Obadiah Ward	21	John Newton	16
Edward Rice	35	38 house lots,	992½ acres.

NOTES.

Brief notices of several persons whose names are found in the foregoing list.

Edmund Rice was probably the father of Edmund Rice, one of the first settlers of Westborough, whose children Silas and Timothy were taken by the Indians and carried into captivity. If so, he was the great grandfather of the late Deac. Seth Rice of this town. He was one of the selectmen of Marlborough, in 1661.

Wm. Ward was one of the first deacons of the Church at Marlborough, and had a house lot assigned him on the south side of the road opposite the Rev. Mr. Brimsmead's. He was one of the selectmen in 1661. He was the grandfather of the late Col. William Ward, of Southborough. He was probably also an ancestor of the late Maj. Gen. Artemas Ward, of Shrewsbury. There were, however, three persons of the name of Ward, viz. William, Obediah, and Richard, to whom house lots in Marlborough were granted at this time, (1662.) From the following inscription on a grave stone in the old burying ground in Marlborough, it would appear that the person to whom it belongs, was born before either of the New England colonies was planted. "Here lyes the body of Elizabeth Ward, the servant of the Lord, deceased in 87 year of her age, December the 9 in the year of our Lord 1700.

John Ruddock, was one of the selectmen of Marlborough, also a recorder or clerk in 1661, and a deacon of the church in 1689.

Of Thomas Goodenow, Richard Newton and John How, some account has already been given. Thomas Goodenow and John How, were selectmen in 1661, as also were Thomas King and Solomon Johnson, the latter of whom was afterwards a deacon of the church.

The name of Andrew Belcher, occurs in Dr. Holmes' History of Cambridge, (1. Hist. Col. Vol. VII. 28, 34,) who quotes from the Town Records the following: "The townsmen granted liberty to Andrew Belcher, to sell beare and bread, for entertainment of strangers, and the good of the town." This was in 1652. Whether this is the same person whose name is found among the proprietors of Marlborough eight years afterwards, I am unable to say. A Capt. Andrew Belcher is said to have given to the first parish in Cambridge, the bell now in use, in the year 1700. I am informed too that the name of Andrew Belcher, Esq. frequently occurs in the records of the Gen. Court; that he was for some years an assistant, a member of the King's Council, and often a member of the Legislature; and that, in 1689, he was a messenger to treat with the Indians at Albany, &c. It is not improbable that he lived for a time at Marlborough, and that he afterwards returned to Cambridge, and sustained the several offices abovementioned.

Edward Rice was a deacon of the church in 1689; and was, as has been mentioned, the grandfather of the late Deac. Matthias Rice, of Simon Rice, and of Jacob Rice, of this town. It is not improbable, taking into view the connexion between Sudbury and Concord, that the Richard Rice, who is mentioned as one of the first settlers of Concord, in 1635, (1. Hist. Col. Vol. 1, 240.) was the common ancestor of all of that name in this part of the country, and the person, who, as tradition says, left eight sons, who all lived to a very great age. The Rice family has been remarkable for longevity.

Two of this name, Cyprian and Elisha Rice, who went from Marlborough, died at Brookfield in 1788, the one in the 98th, and the other in the 99th year of his age. Hist. Col. 1. 273.

Of the other persons mentioned in the foregoing list, I have no account to give. Maj. Peter Bulkley was mentioned, page 138, as one of the persons who assisted in procuring the Indian deed of Marlborough. This was undoubtedly a son of Rev. Peter Bulkley, who was the first minister and one of the first settlers of Concord, then called Musketaquid. Rev. Mr. Bulkley, had a number of children who were much distinguished in their day. One of his sons, Gershom, was married to a daughter of President Chauncey, and was the father of John Bulkley, minister of Colchester, Conn.

Maj. Peter Bulkley, was in 1678-9, an agent for the Corporation of the Massachusetts Bay, respecting the Narrhagansett country, (1 Hist. Col. V. 221) and in the first year of James II. was appointed by the King's commission, one of the Council, of which Joseph Dudley, Esq. was President. 1. Hist. V. 245.

It appears from the State Records, that a grant of 1000 acres of land in the Nipmug or Kittituck country, was made to Maj. Bulkley, by the General Court, for some service he had performed for the public.

APPENDIX III.

MINISTERS OF MARLBOROUGH.—Rev. William Brimsmead, the first minister of Marlborough, was a native of Dorchester, a member of the class that graduated at Harvard College, in 1648, but who left with several others in the preceding year, without a degree, in consequence of dissatisfaction with the regulation then introduced of requiring a residence of four years instead of three. He was employed as a preacher, at Marlborough, as early as 1660; was afterwards, in 1665, after several months probation, invited to settle in Plymouth, with an offer of £70 salary and firewood, which he declined, and was ordained at Marlborough, October 3d, 1666.

John Cotton, Esq. of Plymouth, in his history of that town, (1760) speaks of him as "a well accomplished servant of Christ."

He preached the Election Sermon, 1681, on Jer. 6. 8. which was printed. His salary in Marlborough was from 40 to £45 per annum.

It appears from the following record that he was unable to supply the pulpit during the latter part of his life. "May 6, 1700. Voted, to send to Cambridge for a candidate for the ministry."

"July 12. Voted unanimously, by church and town, to invite Mr. Swift to help with our present pastor, if God shall raise him up."

At the same time a committee was chosen "to procure a place to remove their minister to, and to provide him a nurse." (Mr. Brimsmead had no family of his own to provide for him, having never been married.)

"December 16, 1700, a committee was chosen to treat our Rev. pastor, with reference to the arrears yet in his account that concern the town, and to bring an account of all that is behind, from the beginning of the world to the end of November, 1699."

Mr. Swift having negatived the call, Mr. Joseph Morse was invited to settle as colleague with Mr. Brimsmead. Rev. Mr. Brimsmead died on Commencement morning, July 3d, 1701, and was buried in "the old grave yard,"* where a large unlettered stone was erected to his memory, which still remains, and is almost the only memorial that remains of "this venerable servant of Jesus Christ."† Soon after the death of Mr. Brimsmead, Mr. John Emerson, afterwards settled in Portsmouth, N. H.‡ was invited to be the minister of Marlborough, but declined the invitation.

At length, after a long controversy respecting Mr. Emerson, which was carried on with a good deal of asperity, June 1st, 1704, Mr. Robert Breck, son of Capt. John Breck, of Dorchester, graduated at Harvard College, in 1700, received an invitation to take the pastoral charge of the society, which he accepted, and was ordained, October 24th, 1704.

Rev. Mr. Breck remained pastor of the church at Marlborough

* The following inscription is placed over the remains of the first person who was buried in the old burying ground in Marlborough.

"Capt. Edward Hutchinson aged 67 years, was shot by treacherous Indians, August 2d, 1675, died, August 19th, 1675."

Capt. Edward Hutchinson was mortally wounded by the Indians, August 2d, at a place called Menimisset, about four or five miles from Quabog (Brookfield) to which place he had been sent with twenty horsemen by the Governor and Council, for the purpose of conciliating the Nipmucks, to many of whom he was personally known. It appears that they conducted themselves towards him with the basest treachery. The Sachems had signified their readiness to treat with the English, but it must be with Capt. Hutchinson himself. Having been conducted by a treacherous guide to the place where two or three hundred of the Indians lay in ambush, they suddenly issued from a swamp, fell upon Capt. Hutchinson, and his unsuspecting associates, shot down eight of the company, and mortally wounded three more, among whom was Capt. H. himself. Capt. Hutchinson was a son of the celebrated Mrs. Ann Hutchinson, who occupies so conspicuous a place in the early history of New England. He was also the great grandfather of Thomas Hutchinson, Governor of the Massachusetts colony and the historian of Massachusetts. Savage's Winthrop, 1. 249.

†Rev. Mr. Brimsmead's house stood in a lot of land on the west side of Ockocangansett hill, adjoining to said hill. Tradition says, that he uniformly refused baptism to children who were born on the Sabbath.

‡Rev. John Emerson was first (1703) ordained as pastor of the church at Newcastle, New Hampshire, dismissed in 1712, and installed pastor of the South Parish in Portsmouth, March 23d, 1715, died June 21st, 1732, aged 62. Mr. Emerson was a native of Ipswich and was graduated at Harvard University, in 1689. 1. Hist. Col. X. 53.

twenty seven years, and died, January 6, 1731, in the midst of his days and usefulness, at the age of forty nine years, universally lamented.

A handsome monument was erected to his memory, near that of his predecessor, containing the following inscription in Latin, to which we subjoin, at the request of many, a translation into English.

INSCRIPTION.

Reliquiæ terrestres theologi vere venerandi Roberti Breck sub hoc tumulo conferuntur. Pars cœlestis ad coelum myriadum angelorum et ad spiritus justorum qui perfecti sunt abiit.

*Ingenii penetrantis, quoad vires naturales, vir fuit amplissimæ mentis et judicii solidi, una cum animi fortitudine singulari. Quoad partes acquisitas spectat, in linguis quæ doctæ præsertim (*audiunt?*) admodum peritus; literarum politarum mensura parum communi instructus; et, quod aliis fuit difficile, ille, virtute ingenii proprii et studiis coarctis, feliciter subegit. In omnibus Theologiæ partibus versatissimus, et vere orthodoxus, Scriba ad regnum cœlorum usquequaque institutus. Officio pastoralis in ecclesia Marlburienſi, ubi Spiritus Sanctus illum constituit episcopum, per XXVII annos, fideliter, sedulo, pacifice, multaque cum laude, functus est.*

Doctrinæ Revelatæ, una cum cultu et regimine in Ecclesiis Nov-Anglicanis instituto, assertor habilis et strenuus. Ad consilia danda in rebus arduis, tum publicis tum privatis, integritate conspectus et prudentia instructissimus. Sincere dilexit amicos, patriam, et universam Christi ecclesiam.

Denique pietatis, omnis virtutis socialis, et quoad res terrenas moderaminis, exemplar.

In doloribus asperis ægritudinis ultimæ patientia ejus opus perfectum habuit; et, si non ovans, expectans tamen et placide discessit.

Natus Decem.^{is} 7^{mo} 1682.

Denatus Januar. 6^{to} 1731.

Prophetæ ipsi non in seculum vivunt.

TRANSLATION OF THE ABOVE.

Beneath this stone are deposited the mortal remains of the truly reverend Robert Breck. His immortal part hath ascended to heaven to join the innumerable company of angels and the spirits of the just made perfect.

He was by nature a man of acute intellect, capacious mind and solid judgment, together with singular mental resolution. As to his attainments, he was eminently skilled in the learned languages, familiar beyond the common measure with polite literature; and,

what to others was difficult, he by the powers of his mind, and close application to study, accomplished with ease.

Thoroughly versed in every department of theology, and truly orthodox in sentiment, he was a scribe in every respect instructed unto the kingdom of heaven.

The duties of the pastoral office in the church at Marlborough, over which the Holy Ghost had made him overseer, he discharged faithfully and assiduously, in peace and with great reputation, for twenty seven years.

He was a skilful and able asserter of the doctrines of revelation and of the worship and discipline of the New England Churches.

He was a counsellor in cases of difficulty, both public and private, of distinguished uprightness and consummate prudence.

He was a sincere lover of his friends, his country, and the whole Church of Christ.

In a word, he was a model of piety, of every social virtue, and of moderation in regard to earthly things.

In the severe pains of his last sickness, his patience had its perfect work; and his departure, if not in triumph, was full of hope and peace.

Born Dec. 7th, 1682—Died Jan. 6th, 1731.

“Even the prophets do not live forever.”

Rev. Robert Breck was regarded as one of the eminent ministers of his day. He preached the Election Sermon in 1728, from Deut. v. 29, which was printed. Another of his printed sermons, which is still in existence, was preached in Shrewsbury, on the 15th of June, 1720, and was the first sermon preached in that town.* His only other publications, so far as they have come to our knowledge, were two excellent sermons, addressed particularly to young persons, and which were preached to his people in 1728, on occasion of a large accession to his church of about fifty persons. The former is on the danger of religious declension, from Luke ix. 61, 62: the latter was preparatory to the observance of the Lord's Supper, from Leviticus, x. 3.

Three funeral discourses preached at Marlborough, on occasion of his death, one by Rev. John Swift of Framingham, another by Rev. John Prentice, of Lancaster, and the third by Rev. Israel Loring of Sudbury, were published, and are now extant.

It appears, from a note to Mr. Prentice's discourse, that during

* See the history of Shrewsbury, in the May Number of this Journal, p. 16, by Andrew H. Ward, Esq.

I am informed by Rev. Wm. B. Sprague, of West Springfield, that he has in his possession a copy of this discourse.

the sickness of Mr. Breck, October 15, 1730, a day of fasting and prayer was kept in Marlborough for his recovery ; "several of the neighboring ministers being present and assisting on that solemn occasion."

A respectful and able notice of Rev. Robert Breck was given in the Weekly Journal, No. CC. for Jan. 18, 1731, which is subjoined to the discourse of Mr. Prentice ; and another well written memoir was published in the Boston Weekly News Letter, No. 1408, for Jan. 21, 1731, which forms an appendix to Rev. Mr. Loring's discourse.

"His temper was grave and thoughtful, and yet cheerful at times, especially with his friends and acquaintance ; and his conversation entertaining and agreeable.

"In his conduct, he was prudent and careful of his character, both as a minister and a christian ; rather sparing of speech, and more inclined to hear and learn from others.

"His house was open to strangers, and his heart to his friends ; and he took great delight in entertaining such, as he might any ways improve by, and treated them with good manners.

"The languishment and pains he went through before his death were very great ; but God enabled him to bear the affliction with patience and submission.

"He was interred on the 12th with great respect and lamentation, and his affectionate people were at the charge of his funeral ; and it is hoped they will continue their kindness to the sorrowful widow and orphans."*

Rev. Robert Breck had a son of the same name, who was graduated at Harvard University, in 1730, was ordained as minister of Springfield, Jan. 26, 1736, and died April 23, 1734, in the 71st year of his age.†

The father was married in Sept. 1707, to Miss Elizabeth Wainwright, of Haverhill, who died, June 8, 1736. They had six children, two of whom died before their father. Of those that survived him, Robert was minister of Springfield ; Sarah was married to Dr. Benjamin Gott, of Marlborough ; Hannah was married to Rev. Ebenezer Parkman, of Westborough ; Elizabeth, the eldest daughter, was married to Col. Abraham Williams, of Marlborough, and

* Rev. Mr. Breck lived on or near the same spot on which Rev. Mr. Packard's dwelling house was afterwards erected.

† See Rev. Wm. B. Sprague's Historical Discourse, delivered at West Springfield, Dec. 2, 1824, p. 78, 80.

died two years before her father, Jan. 1729. The name of the other child that survived the father was Samuel, who was a surgeon in the army during the French war. He married at Springfield, and died, 1764.

The following account of the successors of Rev. Mr. Breck, was furnished principally by Rev. Seth Alden, of Marlborough.

After an interval of nearly three years from the death of Mr. Breck, viz. Oct. 1733, Rev. Benjamin Kent was ordained as the minister of Marlborough, and on Feb. 4, 1735, was dismissed by mutual consent. After his dismissal, Mr. Kent brought an action against the town for the recovery of his settlement, which the court allowed him. The town appears to have suffered much about this time from intestine divisions, which prevented the settlement of a minister for the five years succeeding the dismissal of Mr. Kent.

At length, June 11, 1740, Rev. Aaron Smith received ordination, and was dismissed by reason of ill health, April 29, 1778. After his dismissal, Mr. Smith went to reside with Rev. Mr. Bridge of East Sudbury, who married his daughter, and died there.

Rev. Asa Packard, from Bridgewater, succeeded him, and was ordained, March 23, 1785, and April 10, 1806, was dismissed, in consequence of an unhappy division in the town relating to the location of a new church. This division led to an Ecclesiastical Council called by the Church, which resulted, Oct. 24, 1806, that in case the minority should obtain an act of incorporation as a distinct society, then, without breach of covenant, those members of the church who should unite themselves with such Incorporation, might become a regular and distinct church, by the name of the West Church in Marlborough.

After much opposition, such inhabitants did obtain an act of incorporation on the 23d of Feb. 1808, by the name of the second parish in Marlborough; and on the 5th of the following month, a church was duly ordained. Over this church and society, Rev. Asa Packard was installed, March 23, 1808, and remained their Pastor till May 12, 1819, when, by mutual consent, he was regularly dismissed. Mr. Packard now resides with his family in Lancaster.

Rev. Seth Alden, from Bridgewater, a graduate of Brown University, 1814, was ordained as the successor of Mr. Packard, Nov. 3, 1819, and still remains their Pastor.

Over the East Church and first parish, Rev. Sylvester F. Buck-

lin, from Rehoboth, now Seekonk, a graduate of Brown University, 1805, their present Pastor, was ordained, Nov. 2, 1808.

Besides the two Congregational Societies above mentioned, there is a society of Universalists in the town, without a stated Pastor, and a small society of Methodists. The person at present preaching with the former is Massena B. Ballou; with the latter, Jared Haskins.



The preceding sketches have been made up from materials collected from various sources. The aged fathers of this and some of the neighboring towns have been consulted as opportunity offered; and several of the descendants of the early settlers of Marlborough, have kindly furnished many valuable papers relating to the events of former days, and which have been handed down from father to son, for three or four successive generations. The writer would particularly acknowledge his obligations to Rev. Messrs. Bucklin and Alden, for the aid they have rendered him; as also to Mr. Silas Gates for the use of the copious and very valuable records in his possession, inherited through his wife (daughter of the late George Williams) from her grandfather Col. Abraham Williams, who, for many years, was the clerk of the proprietors of the English Plantation of Marlborough.

The writer has also had opportunity to consult the books of records of the proprietors of the Indian Plantation, now in the possession of Mr. John Weeks.

He has aimed at accuracy; but fears, where so much rests on mere tradition, or memory not less treacherous, that many errors besides those of the press, have become incorporated in the history. For these he craves the indulgence of his readers.

ERRATA.

Page 11, end of first paragraph—The new meeting house was erected in 1805, the old one taken down in 1809; page 15, 22d line from top, for Dochester read Dorchester; page 25, 20th line from top, for Asa Goodenow read Thomas Goodenow; page 26, 9th line, for Pond read Road; page 27, 1st line, for Marlborough read Northborough; on the same page, the 2d paragraph of the note should be in the place of the first, and for Simon read Simeon; page 28, 1st line of the note, for persons read garrison; page 39, in 4th line of 2d note, for Simeon read Simon; page 43, in 3d note, read, James and John Eager were sons, and Cutler and Martyn sons-in-law of John Eager, Jr. and grandsons of Capt. John Eager.

No. II.

A

S E R M O N,

P R E A C H E D I N N O R T H B O R O U G H,

O C T O B E R 31, 1841.

B Y J O S E P H A L L E N.

ON THE COMPLETION OF THE TWENTY-FIFTH YEAR OF
HIS MINISTRY IN THAT PLACE.

Printed by Request.

C A M B R I D G E :
M E T C A L F , T O R R Y , A N D B A L L O U .
1842.

TO THE MEMBERS
OF THE
FIRST PARISH IN NORTHBOROUGH,
THIS DISCOURSE

IS INSCRIBED BY THEIR FRIEND AND MINISTER,

JOSEPH ALLEN.



DISCOURSE.

THE day has just passed, which completed the twenty-fifth year of my ministry. At its commencement I scarcely dared to look forward to so distant a day; and now that that period has been completed, the retrospect fills my mind with wonder and gratitude. For I feel that I have been privileged above the common lot. My brethren and fathers in the ministry, with whom I was associated at the commencement of this period, where are they? How few remain in the places they then occupied! And what changes have come upon the families to whom I then ministered! A new generation has come up to fill the places deserted by their former occupants. Whole families have been broken up and dispersed, or gathered to their final resting place. The whole appearance of things seems changed. And I am spared and permitted to stand in my lot, as at this day.

It is therefore in accordance with the feelings awakened by the occasion, that I have chosen for my text the words of Paul, recorded in Acts, 26th chapter, 22d verse.

“HAVING THEREFORE OBTAINED HELP OF GOD, I CONTINUE UNTO
THIS DAY.”

Let us then review this period, and bring together some of the most important facts in our Ecclesiastical History, for the last twenty-five years.

It was on the 29th of February, 1816, that the Rev. Peter

Whitney, my immediate predecessor in the ministry, instantaneously expired, in the 72d year of his age, and the 49th of his ministry. Agreeably to the custom which at that time prevailed in the Congregational Churches, the pulpit was supplied for a succession of Sabbaths by the ministers of the neighboring towns. In the mean time opportunity was given to the people to look around for a suitable person to be employed as a candidate for the supply of the vacant pulpit. In the latter part of May, he who now addresses you received an invitation by the committee of the town to preach as a candidate for settlement. And on the first Sabbath in July, his voice was first heard within these walls.

There are some yet with us, who may remember the stillness which pervaded the great assembly, when the speaker announced his text and repeated the words : — “ Then Jesus stood and cried, If any man thirst, let him come unto me and drink.” — But they do not remember, for they could not know, with what trembling solicitude that discourse was delivered, and the other services of the day were performed. After a probation of eight weeks, the candidate received an invitation from the church and the town to become their minister,* and on the 30th of the following October, he was ordained as the Pastor of the Church and the Minister of the town. The Ordaining Council, (as was usual at that time,) was composed not exclusively of those whose religious sentiments were supposed to be in accordance with those of the candidate.† Indeed, although the same diversities of religious belief existed then as now, and although the sentiments of the candidate were fully avowed, and were well understood in their leading features by those to whom he was called to minister ; and, although on this very ground, strenuous efforts were made, principally by individuals from other towns, who professed a great concern, lest the good people of Northborough should be hoodwinked and deceived, to prevent his ordination ; yet it was his happiness to live in great peace and friendliness

* See Appendix, Note A.

† Appendix, Note B.

both with such of his own hearers, and neighboring ministers, as, on the ground of difference of theological sentiment, had been opposed to his settlement ; and a free ministerial intercourse was maintained with the latter, with but few exceptions, for the first twelve or fifteen years of his ministry.*

It may surprise some of the younger part of my hearers, to be told that, where there are now three religious societies there was then but one ; that all worshipped in one house, and all contributed to the support of one and the same minister, who was then styled, as he was in fact, *the minister of the town*. Whether greater good or evil has resulted from the change, we have experienced — whether it has contributed to kindly feeling and friendly offices between neighbors, or has awakened more of a jealous and censorious spirit ; whether the cause of good learning and good morals and true religion has on the whole been advanced by the multiplication of sects and places of worship, or whether the gain, whatever it may have been, is sufficient to compensate for the increased burden of taxation, and the breaking up of a once harmonious society, and above all, and more than all, for the lessons of uncharitableness which are likely to be instilled into the susceptible minds of youth, let others judge. For myself, however little cause I may have to complain of unkind or ungenerous treatment from the ministers, or the members of the other societies, I cannot look upon the change with entire complacency, or revert to our former union without experiencing some emotions of sadness and sorrow.

But to return to the day and the occasion, whose twenty-fifth anniversary we are called to notice. It would be difficult for those, who have come upon the stage of action since the time when the multiplication of new Societies, and the frequent removal of ministers, have made an ordination an every-day affair, that attracts very little notice, beyond the immediate limits of the parish, to form any adequate conception of the interest of such an occasion at the period referred to.

* See Appendix, Note C.

The interest pervaded the whole community, and extended into neighboring towns. Preparations were made for it on a scale of liberality, which seemed to imply that trouble and expense were of no account. To the inhabitants of Northborough, it was a day of Jubilee, such as had not occurred among them for nearly 50 years ; and as might well be supposed it was anticipated and welcomed with great joy. The day at length arrived ; and it was one of those serene and mild days, that in our climate commonly intervene between the first frosts and the setting in of winter. Multitudes flock in from the neighboring towns. The church is filled in every part ; and great numbers are unable to obtain admittance. After the services are over, the great assembly disperses, and all find a welcome at the well furnished tables that are spread for them in the houses of the inhabitants. The eagerness, with which the invitations are given and pressed even upon strangers, reminds one of Eastern hospitality.

To him on whose account these preparations are made, and who in the presence of this great assembly receives the seals of office, and assumes the solemn responsibilities of the Christian ministry, the occasion is one of thrilling and almost overpowering interest. It forms a new and most important era in his life. It assigns him his field of labor. It establishes new and interesting relations. According to Congregational usage it gives him authority to administer the Christian ordinances, and by the laws of the land it empowers him to solemnize marriages. It gives him access to the chamber of sickness, and to the house of mourning, to administer the counsels and consolations of religion to the children of suffering and sorrow.

Under such circumstances it is not surprising, that the responsibilities of the pastoral office press upon the young and inexperienced minister with a great weight, and lead him to feel how utterly insufficient he is for meeting them in his own strength.

Pardon me, my hearers, if I linger a few moments longer on the bright morning of my ministry, before adverting to

some of the prominent events which have marked the day which it ushered in. There are some present who can, with me, bring before them the scenes and the characters which I shall call up—on whose memories they are traced with a vividness which make them seem like life and reality. And there are others, it may be, who can sympathize with their pastor in the emotions which are awakened in his bosom by the retrospect.

The appearance presented by this church on the following Sabbath rises up before him, and the images of those who occupied the well-filled pews present themselves with great distinctness to his mind. There sat the fathers and the mothers of those who now occupy the same seats, almost every householder being the owner and occupant of a pew. There were gathered by the side of them their little domestic flocks; or where the number was too great, seated in another part of the house. There, too, was a large and well disciplined choir of singers under a leader of skill and taste.* And the house in every part was filled with attentive and apparently serious worshippers. And I may add, such was the appearance presented not only on extraordinary occasions, but Sabbath after Sabbath in all seasons, when the weather permitted—during the early part of my ministry. Very few then habitually absented themselves from public worship, and the occasional absence of any one, who made any pretensions to respectability, was noticed as a remarkable occurrence, and led to inquiries into its cause. Nor were slight causes deemed a sufficient apology for absence. Even in the most inclement season of the year, and before the thought of warming churches by furnaces or stoves had been entertained, it was common for whole families—not a few of the more hardy and resolute members only—to attend church regularly, morning and evening, every Sabbath. And there were those, and some may be still living, who could make it their boast, that for years they never once failed for a single Sabbath to be present in their accustomed seats on the Lord's day.

* See Appendix, Note D.

On that first Sabbath of my ministry, I addressed the congregation on the reciprocal duties of pastor and people, taking for my text the words, "Who is sufficient for these things?" At the time of my settlement the town contained nearly 800 inhabitants, and probably about 150 families. The proportion of communicants was, I believe, large for that day — consisting of about 120, one third of whom were males, and two thirds females. Most of the church members, however, especially the brethren of the church, were old, or had passed the middle period of life, scarcely any young heads of families, or youths of either sex belonging to the church.

Such was the field of labor into which I was introduced. It was not an uncultivated waste, but a fertile field, which bore marks of the skill and fidelity of former laborers. It was a small town, but the people were intelligent, public-spirited, and united. There was an unusual number of men in the prime of life, mostly heads of families, respectable in their appearance, and constant attendants on public worship. It was often remarked by the ministers, with whom I exchanged, and by strangers, who visited us, that they had seldom seen a better looking congregation than at that time occupied these seats on the Lord's day. Methinks I can see them now — the venerable fathers, and the strong and healthy middle-aged men who then lined these aisles, of whom but a scattered few now remain. Methinks I can see, too, the pleasant faces and hear the melodious voices of those who then sung the songs of Zion. But they too have disappeared, and but one now retains his place in the choir, and only a scattered few are found in our midst.

But it is time that I advert to some of the principal changes that have been introduced, and some of the most important incidents that have occurred in our ecclesiastical history during the last twenty-five years. It will be convenient for me to review my ministry in three distinct periods of about eight years each ; as it was nearly at the expiration of each of the two former periods, that the most important changes in our ecclesiastical condition took place.

During the first seven or eight years, only one family, so far as I can recollect, withdrew from my ministry and support, and attended worship in a neighboring town.* And although some efforts were made at an early period to introduce preaching of a different character, they met with very little encouragement, and the people remained united, and steadfast, and immovable; and most of those, who on the ground of a difference of theological opinion had opposed my settlement, and among them the two venerable and excellent deacons of this church, were constant attendants on my ministry, and showed me every mark of confidence and friendship, that could be desired. One of them has gone to his reward, and one is still living, of whose continued respect and friendliness, though he is no longer with us, I have never for a moment doubted.† During this period I felt that I was in truth the minister of the town. I solemnized all the marriages, attended all the funerals, visited all the sick and afflicted, and looked upon all the children in the place as lambs of my flock, and have reason to believe that I was looked upon by them with affectionate esteem. As was natural under such circumstances, the principal direction of the schools, as in the choice of books, the methods of teaching, &c. was placed in my hands, a sacred trust, which, however it may have been abused, I have been permitted to hold, through all the changes that we have experienced in our ecclesiastical affairs, without interruption for twenty-five years.‡ During this first third of

* See Appendix, Note E.

† See Appendix, Note F.

‡ The office of a School Committee-man, at least of the Chairman, is no sine-cure. Besides the time taken up in the meetings of the board, the examination of candidates, the taking of the annual census, and the preparation of the annual reports to the town and the Board of Education, the schools in the six districts are to be visited each at least four times in the year, making in all twenty-four visitations. I have no doubt that the average number of visitations that I have made of the schools in this town would exceed this number for each of the 25 years of my ministry. Assuming that as the average number, the whole would amount to 600, occupying nearly as many half days. For several years, the committee devoted a day to the last examination of each of the winter schools, carrying their dinners with them, and spending most of the intermission in a

my ministry, all the children in the town received religious instruction under my direction in our common schools, and were personally instructed by the minister in his visitations of the schools, and at general *catechisings*, as they were called, which took place once at least in the year. And during the latter part of this period, or about the year 1820, religious instruction, with the Bible for a text book, began to be given on the Sabbath by teachers appointed for that purpose, which soon led to the more perfect organization of our Sunday School, viz. in the spring of 1824.

It was about this time that, by the direction of the Worcester Association, I prepared, for the use of children and youth, the Catechism in three parts, known under the name of "The Worcester Catechism," and which was followed some years after by Questions on the Gospels and Acts, in three small volumes, and a fourth on Genesis, which are now extensively used in the Churches of our denomination.* Although it properly belongs to the second division of my ministerial life, I will here advert to the origin of our Lyceum, an institution which has exerted, it is believed, no inconsiderable influence on the cause of education and good morals. It was in the winter of 1826-7, that I commenced a course of twelve lectures on Astronomy in the Town Hall, which was followed by two similar courses, consisting of twelve lectures each, on several departments in Natural History and Natural Philosophy, in the two next years, the concluding lecture of each course being given in the Meetinghouse, with other religious services. This was the origin of our Lyceum, one of the earliest institutions of the kind, which, owing to the patronage

careful examination of the writings. And this has always been done, at least so far as the Chairman is concerned, without pecuniary compensation, though not without reward.

It is a fact honorable to the town, that four of our school-houses have been rebuilt within a few years, at an expense of more than \$5000; and the town is pledged to rebuild the one in the East district in the coming year. In the mean time, the annual appropriation for the schools has been increased from \$500 to \$900.

* See Appendix, Note G.

and encouragement it has received from a liberal-minded community, has continued to flourish up to the present time. For fifteen winters in succession, lectures on a great variety of subjects, many of them of a very high order of excellence, have been given in our Town Hall every Wednesday evening, during the continuance of our winter schools.—Nor, judging from the past, has the interest in this institution abated in the least degree, and it is only to be regretted that a hall of ampler dimensions has not yet been provided for the accommodation of the increasing numbers who wish to attend.

Regarding a good Library as an efficient means of promoting the cause of education, the formation of such an institution was one of the earliest objects to which my efforts were directed. The result was the formation of “The Young Ladies’ Library,” in the spring of 1817, under the direction of an association consisting at first of about sixty young ladies, who were accustomed for several years to hold meetings one afternoon in each week, and afterwards once in two weeks, during six months in the year, bringing their work with them, and while engaged in their labors, listening to the reading by their pastor of such books, generally of a moral and religious character, as he had selected for that purpose. By the proceeds of their labor they were soon able to purchase a valuable library, besides contributing a handsome sum every year to charitable purposes. Of the propitious influences of this institution, not only upon its members but upon the whole town, no one acquainted with the facts will doubt. There was at that time only one Library in town, which had had its day, but consisting principally of works on theology and religion, and those of an older date, the library was, I believe, little read, and excited but little interest in the young.

The Young Ladies’ Library is still in existence, and it might be well to inquire, if it might not be revived and made more useful, than it now is, to those who are coming upon the stage of life, as it was to those for whom it was originally formed.

It was just at the close of this part of my ministry, viz.

May, 1824, that the wants of a younger class of persons were met by the establishment of a Juvenile or Sunday School Library. The subject was first proposed to the Church, May 7, 1824, and the first contribution for its support was made on the 16th of the same month. I mention these dates, because I suppose it is one of the oldest institutions of the kind in New England, that is, of a Free Juvenile Library, supported by an annual contribution of the Society. It has always been an object of interest to the children and youth in this place, and the annual contributions for its support have been creditable to the town and parish. Many of the books have been worn out or lost, but these have been replaced by others, so that the library now contains more than four hundred volumes.

In this connexion I may mention what belongs to a later period, that the foundation of the Free Parish Library, which is kept in the projection of the Meetinghouse, was laid by a donation from the pastor of fifty volumes, which was accepted by a vote of the Church, in May, 1827, on the condition, that it be placed under the control of the Church, and that it remain forever a charitable library, deriving its support only from voluntary donations or contributions. On the following December, it was greatly enlarged by the addition of the books belonging to the old "Social Library," which by nearly an unanimous vote of the proprietors was united with and merged in it. It has also been increased by annual contribution, and now contains more than four hundred volumes, and is free for the use of all persons residing in the town.

Of the Young Men's Library, which was formed at a subsequent period, and which contains many valuable books, as not belonging exclusively to the first parish, I forbear to speak.

Most of the institutions I have mentioned had their origin in the early part of my ministry, and I trust I may say without the imputation of vanity, that they are indebted for their existence and success in some measure to efforts, which I was

led to make in their behalf, but more, much more I feel bound in justice to admit, to the liberal spirit with which these efforts were met and seconded. Among a people of a different spirit, much more strenuous and better directed efforts might have been lost.

I have now reviewed the first third of my ministry, spoken of the state of this religious society, when it was committed to my pastoral care, and of some of the measures, which were adopted for the improvement of the people. Let no one think that this review awakens in the pastor only pleasing emotions, or that it is accompanied by self-gratulation and self-applause; for although he can truly say, that he has ever had the interests of this people, and of the whole people, at heart, and earnestly desired their highest good, he is too deeply conscious of his many deficiencies and defects to boast of the little good he may have done; and often has he felt, that he was wholly undeserving of the congratulations, with which he has been met at home and abroad, on account of the high character of our schools, and the general prosperity of the religious society to which he ministers, as though this had been the result of his labors. He is humbled and sometimes almost overwhelmed, by thinking of the numerous opportunities for usefulness that have not been improved, of the imperfections of his public services, and of the many instances, in which he has omitted to give utterance to truths, that ought to have been spoken, or at the time when they were most urgently called for. Especially has he felt this when those, who might have been benefitted by words seasonably and fitly spoken, have been suddenly and unexpectedly removed beyond the reach of his voice, before they had given any satisfactory evidence of their being qualified for the kingdom of heaven. How far the changes in our ecclesiastical condition, which I am about to notice, were occasioned by ministerial unfaithfulness, and whether they might have been prevented in whole or in part, by a more wise, devoted, and earnest ministry, I leave it for others to judge. However much I lamented them at the time, I trust I can now speak

of those changes in a kind and forbearing spirit, and without a particle of bitterness or acrimony. For myself, when I consider how long our union and harmony were permitted to last, and how few of those, who had been in favor of my settlement, have been alienated from me, and how few of those, who have ever been connected with this society, have forsaken my ministry, and when I think of the many proofs of confidence and affection, which, in the most trying scenes that we have passed through, I have received from the people to whom I ministered, — when I call to mind the encouragements and aids, by which I have been enabled to carry into execution the plans I had formed for the promotion of learning and religion, especially when I advert to the pleasant and friendly intercourse I have maintained, with but few exceptions, with the ministers and members of the other churches in this town, and contrast it with the revilings, and contentions, and alienations, which so often exist between rival sects in other places, I feel that, instead of complaining of hardship, or repining at my lot, I am bound to give thanks to God for the desirableness of the condition, in which I have been placed, and for the abounding mercies, with which he has crowned my life and my ministry.

I have spoken of the peacefulness of the first part of my ministry. The appearance during this period of almost entire union and harmony among my people may have led to a relaxation of effort on my part, and without a seasonable check, might have awakened in me an undue self-complacency, and not only had an unpropitious influence on my character, but have rendered my ministry unprofitable and contemptible. Such a check was given, when, sometime in the year 1822, meetings began to be held in private houses by a Baptist minister from a neighboring town, which were attended by a good many of my people, and when, in April of the following year, an attempt was made by some dissatisfied persons to obtain the use of the Town House, then just erected, for the purpose of holding religious or prayer meetings at such times as they might choose. The attempt was

unsucessful, but it roused me to a sense of my danger, and prompted me to new and increased efforts, and I trust made me a better man, and a more devoted minister. I find in comparing the discourses, written before and after this *crisis* in my ministry, as I have ever regarded it, that the latter breathe a more fervent, earnest, evangelical spirit than the former. And when on the following month an esteemed member of my Church, one who had joined it in the early part of my ministry, applied for a dismissal, on the ground that "she could not be edified by my preaching," it cut me to the heart, and led me to inquire if I had indeed been so unfaithful to my high trust.* I find in the record, that I made at the time, the following reflections occasioned by the events, to which I have referred, and which show how I was affected by them.

"I think it is my desire to do good, let not this desire be weakened, let it rather be strengthened by the discouragements I am called to experience. Should those who have been my friends withdraw from my ministry, and endeavor to draw others after them, let me not be disheartened or dismayed. Let it not tempt me to withdraw my affection from them, or to labor and pray the less earnestly for their spiritual good."

These measures being persevered in for several years resulted in the formation of the Baptist Society, February 3d, 1827, and the erection of a Church for their accommodation. The new Society, however, was small. But few withdrew from my ministry, and the Church of which I was pastor continued to be the only Congregational Church in the town, till after the completion of another third of my ministry.†

It was during this second period, that a new system of ministerial exchanges was introduced into our churches, and ministers were compelled to take sides, and all ministerial intercourse and Christian communion between the two great parties, into which Congregational Churches were divided,

* See Appendix, Note H.

† See Appendix, Note I.

was prohibited by those who had spiritual power to carry their decrees into execution.* Some nobly resisted, and in consequence lost their standing and influence, and in some instances their places. Some held out for a time, but afterwards weakly succumbed, and, reluctantly and with many misgivings, gave in their adherence to the new measures. The result was the introduction of the Exclusive System, as it was called, into nearly all the Congregational Churches reputed Orthodox, several years before the organization of the Evangelical Church in this town. So that from this time my exchanges from necessity were almost exclusively confined to those ministers who were ranked on the liberal side. There were a few honorable exceptions, both in this neighborhood and in other places. There were ministers who had too much catholicism, and independence, and firmness to submit to the dictation of others, and who continued long to maintain a liberal system of ministerial and Christian intercourse.†

It was not till the spring of 1832, that a schism was made in the old Congregational Church of Northborough. A few individuals (three), had indeed, as early as the year 1830, asked and obtained a dismission from this Church, and a recommendation to the Evangelical Church in Berlin.‡

At length, early in the winter of 1832, measures were set on foot to form another religious society in this town — meetings were held at private houses, and preachers obtained from neighboring towns, and on the 8th of the following April, this church was called to act on the request of six persons, two males and four females, to be dismissed from our watch and care, with testimonials of their Christian character, in order that they might be prepared to be connected with a church soon to be organized, to be denominated “The Evangelical Congregational Church of Northborough,” whose request was granted by an unanimous vote of the brethren.§ The new

* See Appendix, Note K.

‡ Appendix, Note M.

† Appendix, Note L.

§ Appendix, Note N.

Church was organized on the 12th of the same month, at a public meeting in this house, the use of which was granted for that purpose, on which occasion a discourse was delivered by Rev. J. S. C. Abbott, then of Worcester, on Matthew x. 34, "Think not that I am come to send peace on earth. I came not to send peace, but a sword."

This event brings me to the last third division of my ministry, soon after which time, viz. April 23, 1832, I ceased to be the minister of the town, this religious Society being at that date, organized as the First Parish, as it has remained to this time.

It was in the preceding year, that the town received a munificent bequest from H. Gassett, Esq. of Boston, with a provision that five sixths of the interest of it, so soon as it should amount to four thousand dollars, should go towards the payment of the salary of the minister of the Congregational Church, which, as you are aware, has been available for several years, and now pays more than one third of my stated salary.*

The hope was doubtless entertained by the donor, that he should by this means do something towards preventing in his native town the divisions, which had at that time become common, and which in small towns especially he with others deprecated as a serious evil. Whether its influence shall prove salutary or prejudicial to the society, which is thus relieved of a part of the burden of supporting the institutions of religion, remains to be seen. Should it have the effect, that ministerial funds have had in some places, of leading the society to feel little interest in what costs them but little, so as to be reluctant to make any efforts or sacrifices for keeping the house of God in repair, for the encouragement of sacred music, or for the honorable support of the ministry ; if it should prove the occasion of contention and discord instead of union and peace ; especially if it should have a palsyng and deadening influence upon the cause of vital religion ; not only will the benevolent designs

* See Appendix, Note O.

by the donor be frustrated, but the evil will greatly counter-balance any good that may accrue from the donation. It will be the part of wisdom to guard against the evils to which I have adverted, that so "The Gassett Fund," as it is called, may prove a help and not a hindrance to your true prosperity.

In looking back at this distance of time to the changes in the external condition of this religious society to which I have adverted, I find it difficult to recal the feelings they awakened in my bosom while they were recent. Those feelings were of the most painful character. They affected me more deeply than any other events in my ministry or in my life. They seriously injured my health, and at one time I feared that they might soon terminate my ministry and my life. This may be accounted for in part by the fact of my having been settled as a minister of the town, and by the circumstance that, having lived in great harmony with my people for so many years, I had come to look upon all who attended on my ministry as rightfully belonging to me,—as in fact members of a family of which I was constituted head. The children and youth had received instruction at my hands; their faces had become familiar to me; I was known of them and they of me; and I looked upon them with interest and affection as lambs of my flock. There was not a family in town which I was not accustomed to visit, and in which I was not received with apparent welcome; and few were the houses in which I had not been called to perform the last sad offices of humanity, and to minister the consolations of religion to the sick and the dying, the bereaved and the forsaken.

Under these circumstances it is not perhaps surprising that I should be deeply grieved and afflicted, when one after another of those whom I loved were induced to withdraw from my ministry, and to seek instruction elsewhere. The case is different where a minister is settled over a divided flock, or over a society composed of one of the fragments into which a town has been broken up.

But I soon became in a measure reconciled to the change which was so painful at first, and though I cannot cease to la-

ment the disruption of old ties, I now feel that God meant it for good ; and I have a strong conviction that no part of my ministry has been more prosperous or accompanied with more solid satisfaction, than that comprised within the period I am now reviewing.

In illustration of this remark I will mention the fact, that of the 158 persons that have been admitted to this church during my ministry, nearly one half have joined it since the 1st of May, 1832, and considerably more than one half in the last ten years. The largest number was in 1836, when 22 united themselves with this church. Nor have we often occasion to complain of empty pews ; and all would be occupied every Sabbath, should all that are legally connected with this Society with their families attend public worship, as constantly as do some, and as was the good old custom in the days of our fathers.

As it respects the support of religious institutions, it certainly should not be felt as a burden in a society, where one third of it is provided for by a permanent and accumulating fund, especially when it is considered how great sacrifices are made for this object by other churches of our own or different denominations, both in and out of New England.

No one, I am sure, will understand me as saying this from any personal considerations, as though I were pleading in my own behalf. You know me too well, to suppose that I should be willing to remain here a single day, as an incumbrance and a burden, or when it was thought that my services were not worth as much as they cost. I say it for your encouragement, my brethren, and if need be, your admonition, that you may duly appreciate your privileges, and know in this your day the things which belong to your peace, before they shall be hidden from your eyes. I will mention in this connexion that the number of families connected with this religious Society is about 120. Of the individuals, who are taxed for its support, the whole number is 138, of whom only 16 pay over five dollars each, while 53 pay less than one dollar, and 69 between 1 and 5 each. Our Society was diminished somewhat in numbers and in strength, by the withdrawal of some of its

former members ; but it may still be regarded as a strong Society, fully competent to sustain itself, without depending on foreign aid. Our Sunday School too has contained on an average a larger number of pupils, the last five or six years, than at any former period since it was established.* I think we have reason to congratulate ourselves on this state of things, and to bless God for his goodness, that our union, peace, and prosperity have to so great a degree been preserved, and that we have been permitted to retain our Christian privileges as we do this day.

It was during this last period that we were furnished with a commodious Vestry, and that our ungainly pulpit was exchanged for the beautiful one which now fills its place ; and that other additions were made to the comfort and elegance of this goodly edifice, which our fathers builded, and which we have inherited. Peace be with in these walls, and prosperity within our borders, and let " Holiness to the Lord " be inscribed on all the parts and appurtenances of this house of prayer, and this temple of the Most High.†

But our fathers who builded this house, and their sons, who occupied these seats, 25 years ago — where are they ? The aged matrons too, and the young mothers, and the youthful band of sons and daughters, who sat by their side, where are they ? How few of them are present to take part in the solemnities of this hour. Those who were aged have all gone, or perhaps one or two remain, the feeble remnants of a former generation. The middle aged have grown old, or have already been gathered to their fathers. And of those who were then young, how many have found their graves in other places, or sleep in the graves of their kindred at home !

I look around for those strong men, and those worthy matrons, and those blooming youths with whom I was so pleasantly associated in the first years of my ministry, I call to mind their looks, and tones of voice, and I cannot forget their acts of personal kindness, and their readiness to every good work. But I miss them from their accustomed seats. I visit

* See Appendix, Note P.

† See Appendix, Note Q.

their houses ; but their houses are no longer called after their names, or another generation has taken possession of them. I linger among the places of the dead, and read their names on the monuments that affection has reared over their graves.

Of the 800 persons of all ages that we numbered at the beginning of the last Quarter Century, how few (only about 150) yet remain with us, and are now reckoned with the 1200 now found within our borders !

I consult the records of the Parish, and I find that the number of deaths in the town during the period of 25 years is 382, on an average somewhat more than fifteen in a year, and including all but about 50 of those who were heads of families at the time of my settlement. On nearly as many funeral occasions, including those which I have attended in other towns, have I been called to officiate. How many of these were occasions of deep, heart-rending grief, the memory of which is yet vivid on the minds of surviving friends. And some were scenes of moral sublimity, which could scarcely fail to strengthen our faith in the power, and unrivalled worth of religion, and to lift our thoughts above this dying world.*

With how many afflicted parents, weeping in anguish over their withered hopes ; with how many orphan children left in their weakness and inexperience to make their way alone without the guidance of their natural guardians ; with how many of all ages and conditions have I been called to sympathize, and minister the consolations of religion, in their bereavement and affliction !

On occasions of joy too I have been present, and tendered my congratulations and good wishes to those, whose union in the holy bonds of wedlock I had solemnized by religious rites.

But were the hopes awakened on these interesting occasions always realized ? How soon in some instances was the joy of the bridal hour turned into mourning and bitter disappointment. Three hundred and twenty-eight persons, have I joined in holy wedlock ; of which number, as nearly as I can ascertain, no fewer than fifty-six have already exchanged the

* See Appendix, Note R.

wedding garment for the funeral shroud, and only forty couples in all are now inhabitants of this town.

But lest your patience and my strength should be exhausted, I must hasten to a close.

I have reviewed the whole period during which I have been permitted to minister at this altar. The narrative has been long, but I could not well abridge it. Having labored among you for a Quarter of a Century, it was my wish to give you a plain and simple account of my stewardship, during this comparatively long period ; for I have been longer in the ministry than any of my brethren of any denomination in either of the six towns which border on this ; and with one exception I am the oldest in the association to which I belong.

The review I have taken has awakened in my bosom emotions of gratitude and joy. I can truly say that I have had a pleasant ministry and have led a happy life ; for I have been blessed in my domestic relations, have been surrounded by kind friends, have been preserved from severe and protracted sickness, having never been confined to the sick bed for a single day, and only on two or three occasions, and then with a single exception in very inclement weather, prevented by indisposition from standing in my place on the Lord's day.

With wonder and deep thankfulness, do I also call to mind, that, while the family over which I have presided has been uncommonly large, consisting often of more than twenty members, and while more than one hundred and fifty different individuals, besides those to whom I am nearly allied, have, for periods of from three months to as many years, dwelt under my roof, although in several instances lives very dear have been brought into jeopardy, so that the hope of recovery had almost vanished, *death has never yet entered our dwelling*, nor have parents or children been called to part. "Bless the Lord, O my soul, and forget not all his benefits." What of good or evil Providence has in store for you or for me, time only can disclose. May we meet it, whatever it may be, with a submissive spirit, and a trustful and thankful heart, and "learn in whatsoever state we may be, therewith to be content."

It would be a foolish presumption in me to look forward to the completion of another quarter of a century. My ministry, and, I may add, my life, have already been protracted beyond the expectation I had dared to entertain, when I first came among you. I trust, I shall be prepared for the termination of either, whenever in the Providence of God it shall be brought to a close.

God grant that I may then be able to give a good account of my stewardship, and that you, my dear brethren and friends, with many of the precious ones who have already gone to *the better land*, may be my joy and crown of rejoicing in the day of the Lord.

“And now, brethren,” in the words of the Apostle Paul, “I commend you to God and the word of his grace, which is able to build you up and to give you an inheritance among all those who are sanctified,” to whom be glory through Jesus Christ our Lord. Amen.

A P P E N D I X .

NOTE A. Page 4.

THE vote of the church stood 27 in the affirmative and 7 in the negative. The town concurred with the church in the invitation by a vote of 107 to 11, the members of the church voting with the rest of the inhabitants; so that the dissentients in the whole town were but eleven. Of these eleven, it may be remarked, nearly all remained attached to this society, attended regularly on my ministry, and manifested their friendliness in every suitable way. In all the changes that subsequently took place, some of them stood firm and immovable, of whom some remain unto this day.

NOTE B. Page 4.

The Ordaining Council was composed of the pastors and delegates of churches in the following places.

Shrewsbury,	The College Church in Cambridge,
Berlin,	Mr. Abbott's of Salem,
Boylston,	Medfield,
Marlborough,	Mr. Frothingham's of Boston,
Worcester,	Lunenburg,
Westborough,	Quincy,
Lancaster,	Waltham.

In the presence of this Council the pastor elect was called upon to give a summary of his theological views, and of the leading purposes and aims with which he entered the ministry. This not giving satisfaction to all the members of the Council, a great number of questions were put to him in relation to his faith, to each of which he endeavored to give an explicit answer, in accordance with the dictates of his conscience. It was a trying occasion, and one from which a young man would naturally shrink. But on most of the points on which I was questioned I had, as I thought, clear and definite ideas, whether true or false, and I was not ashamed to avow them, believing them to be in har-

mony with the word of God, and suited to have a propitious influence on those who should receive them. Besides, I knew that I was surrounded by friends, and I well remember how much I was encouraged and sustained by the benignant looks and kind words of that good old man (Dr. Sumner, of Shrewsbury) who presided over the Council. The result was, that one of the pastors (Rev. E. Rockwood, of Westborough,) and two delegates, Deacon Forbes, of Westborough, and Deacon Fay, of Berlin, voted against the ordination. Dr. Puffer, of Berlin, declined voting, but took a part in the public services, which were as follows :—

Introductory Prayer, by Mr. Whitney, of Quincy.

Sermon, by Prof. Ware, on Jer. xv. 19.

Consecrating Prayer, by President Kirkland.

Charge, by Dr. Sanders, of Medfield.

Right Hand of Fellowship, by Mr. Abbott, of Salem.

Concluding Prayer, by Dr. Puffer, of Berlin.

NOTE C. Page 5.

There was not one of the Congregational ministers in the neighboring towns, with whom I did not exchange ministerial labors. Once I exchanged pulpits with the Rev. Mr. Rockwood, of Westborough, who, it will be recollected, had voted against my ordination. In all such cases it was my custom scrupulously to avoid debatable ground, and to select such discourses as I supposed would not interfere with the theological views of the minister whose pulpit I occupied. This courtesy was generally, I believe, though not always, reciprocated. In some instances confidence has been abused, and the voice of a stranger has sometimes sounded harsh and discordant notes in a pulpit not his own.

In the church at Westborough, at the time of my exchange with its pastor, the custom prevailed, which I believe was common at an earlier period, and which may even now be retained in some churches, of reading in public, *Relations of Experience*, as they were called, written or dictated by candidates for admission into the church. Two such *Relations* were put into my hands, by the pastor, with the request that I would read them before the congregation, which I accordingly did. The same custom prevailed in the church of which I was originally a member,—the Congregational church in Medfield,—under the care of its excellent pastor, the late Rev. Dr. Prentiss. And although in many instances these *Relations* were discreet and proper, and such as could hardly fail to awaken the sympathies of the audience, I can well recollect instances when, young as I was, I felt that they contained confessions of guilt, altogether improper to be made before a promiscuous assembly, if, indeed, they should be heard out of the sanctuary of the closet of one's devotions.

NOTE D. Page 7.

Mr. Cephas Newhall, now of Sterling, then an inhabitant of this town, was the leader of our Choir here referred to, of whom it is no more than justice to say that, in the selection of appropriate tunes, in adapting the tones to the sentiments expressed, and in exercising a sort of magic influence over the whole Choir, so as literally to be their *leader*, drawing them along after him insensibly and without effort, he was surpassed by few.

On the day of my ordination, the singers' seats were filled, — the ladies being tastefully adorned with white turbans and blue ribbons. *Italy*, which was sung to the 278th hymn in Belknap, has been ever since one of my favorite tunes, and I never hear it, without a vivid recollection of the occasion when, as an ordained minister, I first listened to its sweet notes.

It should be added, in justice to our Choir, that, sustained as it ever has been by the patronage of the Society, it has always been respectable ; and that those, who, from time to time, have belonged to it, have generally exhibited a spirit of condescension and mutual forbearance and friendliness, which is highly commendable, and which has prevented in a great measure those collisions and dissensions, of which we sometimes hear in other places, and of which the consequences are sometimes so disastrous. Money has been appropriated by the Society for the support of a singing school, commonly as often as once in two or three years. At the time I came to this place, Watts's Psalms and Hymns were in use. Belknap was substituted for Watts on Thanksgiving day, about one month after my ordination. Belknap was retained till January, 1835, when Greenwood's beautiful selection of Hymns was substituted for it, and gives, I believe, universal satisfaction.

NOTE E. Page 9.

The statement in the text, as I have ascertained, is not strictly correct. The family alluded to was that of Mr. Asaph Rice, who, with his wife asked a dismissal from this Church, and a recommendation to the Church in Westborough, under the pastoral care of Rev. Mr. Rockwood. The request was granted by a vote of the Church, passed July 18, 1819. Mr. Rice had previously, viz. June 6, 1817, filed a certificate that he belonged to the Baptist Society in Westborough.

Mr. Rice was the only *Church member* that withdrew from my ministry and support by filing a certificate with the Town Clerk, till near the time of the formation of the Evangelical Society. During the first seven years, the following persons, in addition to those alluded to, "signed off," as it was called ; namely, Joel Brigham, Edward Bigelow, Benjamin Flagg, Eli Fairbanks, and Ezra Brown, all of whom connected themselves with the Baptist Societies in the neighboring towns. Before the death of Rev. Mr. Whitney,

eight others had withdrawn their support from this Society, and connected themselves with other denominations; namely, Seth Grout, Esq., Lewis Allen, Arte Patterson, Elijah F. Valentine, Benjamin Warren, Elijah Fay, and Rice Fay, Baptists, and John C. Davis, Methodist.

There was only one other secession, (John Rider, in 1826,) till 1827-8, during which years the following persons filed certificates as belonging to the Baptist Society in Northborough, then just formed; namely, Lyman Allen, Brigham Patterson, Jeremiah Hunt, John E. Hunt, Joseph Hunt, Elmer Valentine, Benjamin Rice, and Samuel Wood.

NOTE F. Page 9.

Deacon Isaac Davis, the father of Gov. Davis, remained a deacon of this Church till Nov. 18, 1825, a few months before he died. He had, a short time before his last sickness, June 25, 1824, made a present to the Church of a silver cup, which cost \$27, and in his last sickness he showed his attachment to the Church, by giving directions to his family to procure a handsome linen cloth for the Communion Table. He died April 26, 1826, aged 77; and on the following Sabbath, his remains were brought into the Church, on which occasion a funeral discourse, on Hebrews iv. 9, "There remaineth a rest therefore to the people of God," was delivered by his pastor, who had visited him in his sickness, and who, notwithstanding a difference in belief, thinks that he shared his confidence and friendship to the last.

An elegant marble monument has been erected by his children over his remains, with this just and beautiful epitaph:

"Isaac Davis, born at Rutland, Feb. 1749. Died April 26, 1826.

Æt. 77 years.

As a representative of the people, he was honest; as a magistrate of the country, just; as a Christian, humble, but inspired with hope; as a citizen, exemplary and useful; as a husband and parent, virtuous and affectionate."

Since the discourse was written, the other deacon alluded to, Nahum Fay, Esq., has paid the last debt of nature, and gone to his reward. He died, Nov. 16, 1841, aged 84 years. Deacon Fay remained an officer of the Congregational Church till Feb. 26, 1832, when, on account of his age and infirmities, he requested to be excused from further service as a deacon. During the whole of this period, of more than fifteen years, Deacon Fay not only was connected with this Church as a member and an officer, but took a warm interest in its prosperity, and seconded the measures, proposed by the pastor from time to time, to promote learning, morality, and piety. He was for many years an efficient member of the School Committee, took an early and decided stand in favor of the great Temperance reform, and as a magistrate and citizen, acquitted himself as a man of integrity and

religious principle. He had filled the office of Town Clerk forty-one years in succession, namely, from 1789 to 1830, had kept school forty winters, continuing in that employment till he was sixty years old, had served the town as a Selectman forty years, most of that time as Chairman of the board, and held various other offices of honor and trust to the acceptance of the town.

I love to recal the scenes and occasions in which I have been associated with the *good deacons* of my Church. For whatever reproach may have been brought upon the office in other places by the conduct and character of some, who have borne the name, and discharged the office of a deacon, it has not been so with us. Of the four who have served in that office since the commencement of my ministry, and who have ceased from their mortal labors, I may be permitted to say, that they were each and all honorable men; men of inflexible integrity, enjoying a large share of the public confidence, and justly entitled to be considered as among "the fathers of the town." With us, therefore, the office of deacon is honorable, and the title is never used as a term of reproach, unless by the low and worthless, and those who make a mock of Religion itself.

At the time of my ordination, Deacons Davis and Fay were in office. Deacon Davis was succeeded by Jonas Bartlett, who died Nov. 21, 1839, aged 69, and Deacon Fay by Samuel Seaver, who died Jan. 25, 1838, aged 69. Daniel Brewer and Samuel Seaver are their successors in office. It was the custom here till about the year 1830, for the deacons, with their wives, to dine with their pastor on Communion Sundays, and on the preceding day, to send to the parsonage a piece of meat to be cooked for the occasion.

NOTE G. Page 10.

Among other measures which I adopted during the earlier part of my ministry for the improvement of the young, I will mention the annual "Lecture to the Schools," which was always to me an occasion of deep interest, as I believe it was to the inhabitants of the town generally. These lectures were given at the close of the Winter Schools, all the children and youth in the town being expected to attend. The first lecture was given on the 10th of April, 1817, on which occasion 260 children met at the public house, then kept by Mr. Abraham Munroe, where they were arranged in divisions, according to their respective districts, each teacher at the head of his school, after which they marched in procession, under the direction of marshals, to the Church, which was thronged on the occasion, and where they listened to an Address on Proverbs iv. 7. This custom was preserved for ten or twelve years, when, the interest having somewhat abated, it was thought expedient to lay it aside, and to adopt something else as a substitute. After the organization of our Sunday School, suitable occasions for ad-

dressing the children were furnished by this institution. We have had four Sunday School or Juvenile Celebrations of the Fourth of July, namely, in 1836, 1837, 1838, 1841, all of which, especially the second, were occasions of most thrilling interest to old and young. The Worcester Association of Sunday School Teachers has also twice met here, when the children of our Sunday School assembled in the house of God, to listen to the counsels of the experienced and the wise, who sought to win their young hearts to the choice and pursuit of heavenly wisdom.

Our Sunday School, as has been stated, was organized in 1824; so that it has now been in operation eighteen years, during the whole of which period, with occasional seasons of depression, it has maintained a respectable standing. The number of scholars has varied from 120 to 230, and the number of teachers from 20 to 35, about one third of whom have been males, and the remaining two thirds females. Of some of those who have filled this office, it would be no more than justice to say, that they labored on year after year without discouragement, regularly attending the Teachers' Meetings, seldom absent from their places on the Sabbath, and devoting themselves with great assiduity to the religious instruction of the children committed to their care. Some of them still remain with us,—others are removed to other spheres of duty and usefulness,—and some have gone to their reward. Of the amount of good influence which they have exerted upon the young minds with which they have thus come in contact, it would not be possible to form an estimate. It will be known when the great day of reckoning shall come; and great shall be the reward of the faithful, devoted, affectionate Sunday School Teacher.

The library connected with the Sunday School was commenced the same year that the School was organized; and although it is still an object of interest with the young, it would be difficult for those who have enjoyed the privilege of taking books from it for many years, to conceive of the eagerness with which the books were sought after, and the avidity with which they were devoured by those who were children seventeen years ago. The annual contributions for the library have varied from \$14 to \$31, averaging over \$20 a year,—the whole amounting to \$371 65. One year, (1839,) the Parish made a grant of \$50 for the use of the Sunday School. I take pleasure in recording the fact, that a poor blind man, (John N. Butler,) wishing to show his gratitude for the kindness he has experienced from the members of a parish, to which he does not belong, has chosen annually to contribute his mite (and few have contributed more in actual amount during the same time) to our Sunday School Library. He began with a shilling, and increased it by sixpence a year, till it amounted to one dollar, which was the amount of his contribution for the year 1840. He began again the present year with the original shilling. Truly may it be said of him, as of the poor widow at the temple, that *he hath cast into the treasury more than they all.*

NOTE H. Page 15.

The following extract from the Church Records will explain the allusion in the text.

“May 4, 1823. The Church were requested to tarry after the Communion, to take into consideration the request of Mrs. Lucy Rice, wife of Mr. Benjamin Rice, to be dismissed and recommended to the Church in Westborough, under the pastoral care of Rev. Mr. Rockwood; the reason assigned for her request being, that she was not edified by the preaching usually heard in this place.”

Mrs. Rice was a daughter of Deacon Nahum Fay, and had connected herself with the Congregational Church, August 16, 1818. My intercourse with her had been pleasant;—I had visited her in her family, had baptized her children, and did not suspect any disaffection on her part towards her minister, till near the time she sent in her request for a dismissal. I afterwards learned that her mind had been a good deal disturbed in consequence of an impression she had received, from conversations with several persons of the Baptist denomination, and especially from witnessing the mode of baptism as practised by them,—that she had never been properly baptized. So strong was her persuasion, that this was the only proper mode of baptism, that it was with the greatest difficulty, as I understood, that her friends prevailed on her to remain connected with a Congregational Church. She was, besides, in a delicate state of health, and, as there is reason to think, at least for some part of the time, in a state of high nervous excitement. It was in this state of mind, and under these circumstances, that she left our communion. From this time her health continued to decline, till her death, which took place Nov. 25, 1824, at the early age of twenty-four. During her last sickness, I visited her occasionally, and was always cordially received; and except when she was too much exhausted, was always invited to pray with and for her. These visits I recal with much satisfaction, for they confirmed me in the belief I cherish and hold dear, that the great topics of consolation and support are such as belong to all the sincere followers of Christ, and cannot with justice be appropriated by any sect or denomination as exclusively theirs; and that differences of speculative belief are almost lost sight of on the death-bed of the meek and lowly disciple of Jesus. Peace be to her memory;—she was dear to me as one in whom dwelt a sincere, a trustful, and a loving spirit.

NOTE I. Page 15.

Some persons have inconsiderately applied the epithet Unitarian to this Church and Society. The title is one of which we need not be ashamed, for it refers to one of the prime articles of our faith,—*the personal unity of God*, which we believe to rest on the solid basis of Scripture and reason.

But against this Church and Society taking this for their denominational title, I *enter my solemn protest*. Our Church is, in fact, the First Congregational Church, and our Society the First Congregational Society in Northborough. It has never changed name or character; and this is the title by which we choose to be called. Let each Religious Society be called by its own name, — the name and denomination it has chosen for itself. And as one of these Societies is designated as “The First Baptist Society,” and another as “The Evangelical Congregational Society,” so this is, and should be, “The First Congregational Society” in the town of Northborough.

NOTE K. Page 16.

It was as early as 1822, that a committee was chosen by the Convention of Congregational Ministers of Massachusetts, at their annual meeting in May, to inquire “what constitutes a Christian Church, with which we ought to hold communion as such?” The committee made their report at the meeting in May of the following year; the character of which report may be inferred from the fact, that a majority of the committee were of the class denominated “Orthodox.” It was virtually a denial of the Christian name to their Unitarian brethren, and a recommendation to withhold Christian fellowship from them. This report, it was expected, would be adopted by a decided majority; but after it had been read, and a motion made by one of its friends to have it printed, and a copy sent to each member of the Convention, the venerable Dr. Pierce of Brookline arose and moved that the subject be indefinitely postponed. To the surprise of all and the joy of many, the motion prevailed by a great majority, many of the Orthodox members voting in its favor.

NOTE L. Page 16.

Among the ministers thus honorably distinguished, I may mention the late venerable and excellent Dr. Puffer, of Berlin, between whom and myself a friendly intercourse by way of exchanges and otherwise was maintained till his death, which took place on Fast day, April 9, 1829, at the age of 73. I visited, conversed and prayed with him on his death-bed, on which occasion he expressed an affectionate interest in my prosperity, and in that of the Church of which I was pastor, and gave me at parting his benediction.

NOTE M. Page 16.

The three persons referred to were — Lewis and Anna Fay, and Sophia Ball.

NOTE N. Page 16.

The following were the persons who asked a dismissal at this time ; namely, Nahum and Lucy Fay, Nathan and Susanna Ball, Grace Fay, and Alice Rice. Three of these had joined the Church under my ministry, the other three under that of my predecessor.

NOTE O. Page 17.

The original donation amounted to \$3000, which was accepted by a unanimous vote of the town, the 7th of March, 1831, and a committee, consisting of the pastor, Stephen Williams, Esq., Col. Joseph Davis, Asaph Rice, and Phineas Davis, Esq. were chosen with full power to execute such an instrument in behalf of the town, as might be agreed upon by them and the said Gassett, for carrying the proposed donation into effect.

Such an instrument was accordingly drafted by Hon. John Davis and Pliny Merrick, Esq. of Worcester, and was duly executed, and the money paid into the hands of the committee on the 15th of the following July. The following extract from the aforesaid instrument will show how the interest of the fund is to be appropriated.

After making provision for the comfortable maintenance of two aged relatives, then living in this town, and for the gradual increase of the fund by the annual addition of one sixth of the interest of it, till it should amount to the sum of \$4000, the instrument proceeds :

“4. So soon as the fund yields anything beyond the above annual appropriations for the said individuals and for its own increase, whatever it so yields shall annually be paid to the Congregational Society in said town, over which the Rev. Joseph Allen is now the settled minister, until the amount shall annually be equal to the sum of \$750, for the support and maintenance of such ministers and preachers as said Society shall employ to preach the Gospel, so long as said Society shall exist, which sum shall be laid out for such purpose, under the direction and at the discretion of said Society, — the charity being intended for their benefit and relief ; and it is to be paid into their treasury, — provided, however, and if the said Society shall cease to exist, or shall cease to maintain a good and convenient house for public worship, for an unreasonable length of time, upon or near to the spot where the present Meetinghouse stands, they shall, on the happening of either event, cease to enjoy the benefit of said annual sum, and the same shall remain with, and be the property of the said town, to be applied by them to the support and maintenance of a good public school, to be kept at some central place in said town, for the benefit of the inhabitants thereof forever.”

NOTE P. Page 20.

The number of children connected with the Sunday School the present season is considerably less than it had been for several of the years immediately preceding, being only about 150; whereas in 1840, it was 195, in 1839, 189, in 1833, 193, and in 1837, 233. I cannot satisfactorily account for this falling off; though I am aware that several families have removed to other places, and that the large Bible Class of young ladies, which in 1837 amounted to 21, has been greatly diminished by drafts continually made upon it for teachers to supply the places of those who have left town, or relinquished the office of Sunday School Teachers, while the Bible Class of young men, which in the same year consisted of 15, has been wholly disbanded. Some, I fear, have left the school, who should have continued in it much longer. Let those whom it concerns see to it, that the Sunday School do not languish for want of patronage and encouragement.

NOTE Q. Page 20.

The Vestry was built by subscription in the spring and summer of 1833, the town having granted leave to the Parish to remove and raise the Town House for that purpose. The whole cost, including furniture, &c. was \$894 53. The new pulpit was built and the Meetinghouse carpeted in January, 1838. The carpet was purchased by the ladies of the Society.

The Meetinghouse itself was built in 1808, at a cost, including the bell, of more than \$11,000, and, having been always kept in good repair, has the appearance of a new house, and is, in fact, much superior to many modern churches.

A furnace was placed in the Church in Dec. 1824, at a cost of more than \$300; for which, as not answering its purpose, two stoves were substituted in the autumn of 1835.

NOTE R. Page 21.

Among the calamitous events of the period under review, may be reckoned the mortal distemper among children, (scarlet fever,) which prevailed in this town, in the spring and summer of 1839. In the month of May the disease assumed a most malignant character, so as in many instances to baffle the powers of the medical art. But few families in the village escaped; and in some from three to six or seven were sick at the same time. Some parents were left childless. In one instance two sweet babes, and in another three, two of them twin-sisters, falling victims in quick succession to the fell destroyer. It was on the occasion of the death of the first of

the three, one of the twin-sisters, whose names were Adeline and Angeline, and the dangerous sickness of the other, that the following lines were composed, entitled,

THE SPIRIT'S INVITATION TO HER TWIN-SISTER UPON EARTH.

Sister, sister, come to me !
O what glorious forms I see !
What enchanting sounds I hear,
Bursting on my ravished ear !

Little children, hand in hand,
Round their Saviour smiling stand,
Chanting hymns and songs divine ;
Come and join them, Angeline !

At one hour we came to Earth,
Let *one* be our heavenly birth,
With mortal things no longer stay,
Sister spirit, come away !

Mother, though it grieves your heart
From your little ones to part,
Father, in your tender care
Though no longer we can share,

Yet a heavenly Father's love
Waits to cherish us above,
And a home, Oh ! happier far
Than our earthly mansions are.

All is purity and love
In the realms of bliss above ;
Sin and sorrow are unknown,
Round our heavenly Father's throne.

Here we wait our Father's will
Some kind mission to fulfil ;
Then with joy we fly, to shed
Blessings on some much-loved head.

And the trials that he sends,
Loss of children, loss of friends,
Though they fill with tears your eyes,
Are but " blessings in disguise,"

If they lead your souls to Him
Who, though tempted, knew no sin,
Who can for your sorrows feel,
And your wounded hearts can heal.

Mother, father, when you feel
Thoughts of heaven o'er you steal,
When you lift your hearts in prayer,
Think your children with you there.

Should your heavenly Father call
To his arms your last, your all,
Do not think him then unjust,
Nor his kindness e'er distrust.

Then, when all are gathered there,
Safe beneath his guardian care,
You can say with faith and love,
" All our treasures are above ! "

During the month of May, nine children deceased, between the ages of fifteen months and nine years, and seven more in June and July, making sixteen in all. The whole number of cases must have exceeded an hundred. The last six years, beginning with 1835, have been marked by an unusual mortality ; the average number of deaths during that period being nearly twenty-six annually, more than double the average number during the first half of my ministry.

I should be glad to preserve some memorial of the worthy citizens and valued friends, who have passed from among us within the last Quarter Century, besides the four deacons of whom some notice has been taken. There was Captain Samuel Wood, who commanded the company of minute men, that marched to Cambridge on receiving the news of the battle of Lexington, and who was wounded in the battle of Bunker Hill, a man of great firmness and resolution and decision of character, and of unsullied integrity. There was James Keyes, Esq., who for many years represented this town in the State Legislature, in whose good judgment and strict honesty the utmost confidence was reposed by all who knew him, a kind neigh-

bor and public spirited citizen. And then there was the generous-hearted and open-handed Col. John Crawford, brimful of wit and good-humor, and ready to every good work. And Col. William Eager, who loved the Sanctuary of God, who was versed in the Sacred Scriptures, and who took a warm interest in whatever related to the prosperity of the church, and the promotion of learning and religion. There was Phineas Davis, Esq., a strong and energetic man, imbued with practical good sense, firm and independent, not easily turned from his purpose. And Stephen Williams, Esq., a man of few words, but of acute observation and remarkable penetration, a man who knew not to flatter or deceive, one who despised meanness and abhorred duplicity, and whose kindness knew no bounds. But time would fail me, if I should attempt to commemorate all the worthy persons with whom I have been pleasantly associated, whose confidence I shared, and of whose kindness I had large experience. I have selected a few not because others are less worthy, but because these were men who more than others took a leading part in the affairs of the town, and whose influence therefore was more widely felt, as they were more generally known.

I should be glad, too, to record the virtues of the many excellent persons of the other sex, who have been taken from us during this period, leaving behind them the savor of a good name; whose steady friendship I enjoyed, and to whose encouragement and aid I feel that I am much indebted for whatever success has attended my ministrations in this place. But it would be an invidious task to select, where so many are worthy. Their loss is deeply deplored. Their memory is cherished by many warm and affectionate hearts. Their names, I doubt not, are written in the book of life. May their places be supplied by others, who shall possess a kindred spirit, and who shall be equally "zealous of good works."

No. III.

THE DAY OF SMALL THINGS.

A

CENTENNIAL DISCOURSE,

DELIVERED IN NORTHBOROUGH, JUNE 1, 1846,

IN COMMEMORATION OF THE

ORGANIZATION OF THE FIRST CONGREGATIONAL CHURCH IN THAT PLACE,

AND THE

ORDINATION OF THEIR FIRST MINISTER, ONE HUNDRED YEARS AGO.

WITH AN APPENDIX.

BY JOSEPH ALLEN,

THE THIRD MINISTER IN SUCCESSION OF SAID CHURCH.

PUBLISHED BY REQUEST.

BOSTON:

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1846.



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DISCOURSE.

WHO HATH DESPISED THE DAY OF SMALL THINGS? — Zechariah iv. 10.

It is not wise to despise the day of small things. Momentous issues often arise from circumstances of the most trivial nature. Great enterprises have had their origin in the meditations and consultations of a few obscure individuals. Revolutions in church and state have sprung from the workings of some single mind into which a new thought had been introduced.

Who could have anticipated the result of the landing from the Mayflower on Plymouth Rock, in 1620, or of the expedition of the Genoese sailor, in 1492? Luther had no conception of the magnitude of the work he had undertaken, when, in 1517, he set at defiance the authority of the pope. It was a day of small things, when, eighteen centuries ago, a little band of Christian disciples met in an upper chamber in the city of Jerusalem, waiting in faith and hope for the fulfilment of the promise of their ascended Master. And, if I may be allowed to compare small things with

great, it was a day of small things, when, one hundred years ago, this day, there was a gathering of other disciples in an unfinished building, that, in the midst of difficulties which it is impossible for us to appreciate, had just been erected near this spot, for the organization of a church and the ordination of its first minister.

The building (forty-six feet by thirty-six) was at the time without pulpit, or galleries, or pews, or even permanent floors, and was lighted only by openings in the unplastered walls. Here were gathered, as members of the ordaining council, venerable divines, with their delegates, from the neighbouring churches: Parkman of Westborough, Prentice of Lancaster, Cushing of Shrewsbury, Loring of Sudbury, Hall of Sutton, Gardner of Stow, and Barrett of Hopkinton.

Here they sat, in the costume of the day; some relics of which continued till a period within the memory of some of my hearers. Here the ceremonies of ordination took place, in the presence of a multitude whom the occasion had brought together. The text chosen by the preacher, Parkman of Westborough, at least the first clause of it, pronounced as it doubtless was in tones of dignity and authority, was well suited, as it was intended, to impress the hearers with the sacredness of the pastoral office, and to secure for him who was just entering upon it deference and honor due. It was from Hebrews xiii. 17: — “Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give ac-

count, that they may do it with joy, and not with grief.” *

The Charge, by Prentice of Lancaster, from the age and character of the man, must have been grave, weighty, apostolic, yet breathing a gentle and catholic spirit; “for they that knew him,” says a contemporary divine, Hancock of Lexington,† “esteemed him for his piety, his probity, his peaceableness, and gentleness, and for his commendable steadiness in these uncertain times.” He was of the old Puritan race, his father having been, it is said, one of Oliver Cromwell’s body-guard. He was at this time sixty-four years old.

The Fellowship of the Churches was by Cushing of Shrewsbury, “a man distinguished,” to borrow the words of Dr. Sumner, his venerable successor, “for his prudence and general exemplary deportment.” ‡

We are not informed to whom the other parts of the ordination service were assigned; but, from the character of the men in the council, we may conclude that those services were able and appropriate, and contributed to the interest and solemnity of the occasion.

A church had been gathered on the same day, consisting of ten brethren, besides the pastor elect. Their names, in the order in which they stand in the church records, are as follows:—John Martyn, the pastor elect, Ephraim Allen, Joshua Dowsing, *alias* Townsend,

* Mr. Parkman was then in the prime of life, being forty-four years old.

† See Willard’s History of Lancaster, Worcester Mag., Vol. II. p. 321.

‡ Sumner’s Half Century Sermon.

John McAllister, Jonathan Livermore, afterwards Deacon Livermore, Gershom Fay, father of the late Thaddeus Fay, Matthias Rice, afterwards Deacon Rice, Samuel Allen, father of the late Samuel Allen, Jacob Shephard, John Carruth, grandfather of the late Joseph and John Carruth, Silas Fay, a brother of Gershom Fay. The Covenant is as follows :—

*“ Westborough Second Precinct Church Covenant,
May 21, 1746.*

“ We, whose names are hereafter subscribed, inhabiting the Second Precinct in Westborough [now Northborough] in New England (knowing that we are very prone to offend and provoke the most high God, both in heart and life, through the prevalency of sin that dwelleth in us, and manifold temptations from without us, for which we have great reason to be unfeignedly humbled before him from day to day), —

“ Do in the name of our Lord Jesus, with dependence upon the gracious assistance of his Holy Spirit, solemnly enter into a covenant with God and with one another, according to the will of God, as followeth :—

“ 1st. That, having chosen and taken the Lord Jehovah to be our God, we will fear him and cleave to him in love, and serve him in truth with all our hearts, giving up ourselves to be his people, in all things to be at his direction and sovereign disposal, that we may have and hold communion with him, as members of Christ’s mystical body, according to his revealed will, to our lives’ end.

“2ndly. We also oblige ourselves to bring up our children and servants in the knowledge and fear of God according to his holy institutions, and according to our best abilities, and, in special, by the use of orthodox catechisms, that so the true religion may be maintained in our families while we live, and among such as shall live when we are dead.

“3dly. We promise to keep close to the truth of Christ, endeavouring, with lively affection toward it in our hearts, to defend it against all opposers thereof, as God shall call us at any time thereunto; and for our help herein we resolve to use the Holy Scriptures as our platform (whereby we may discern the will of Christ), and not the new-found inventions of man.

“4thly. We also engage to have a careful inspection over our own hearts, so as to endeavour, by the virtue of the death of Christ, the mortification of our sinful passions, worldly frames, and disordered affections, whereby we may be withdrawn from the living God.

“5thly. We, moreover, oblige ourselves, in the faithful improvement of our abilities and opportunities, to worship God according to all the particular institutions of Christ under the gospel administration, — as, to give reverent attention to the word of God, to pray unto him, to sing his praises, and to hold communion with each other, in the use of both the seals of the covenant, Baptism and the Lord’s Supper.

“6thly. We likewise promise that we will peaceably submit unto the holy discipline appointed by Christ in his church for offenders, obeying them that rule over us in the Lord.

“7thly. We also bind ourselves to walk in love one towards another, endeavouring our mutual edification ; visiting, exhorting, and comforting, as occasion serveth, and warning any brother or sister who offends, not divulging private offences irregularly, but heedfully following the several precepts laid down by Christ for church dealing, in Matthew, 18th chapter, 15th, 16th, 17th verses, willingly forgiving all that manifest unto the judgment of charity, that they truly repent of their miscarriages. Now the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant make us all perfect in every good work to do his will, working in us all that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.” *

And now let us pause for a few moments to contemplate the scene, as fancy, aided by the scanty records that remain, calls it up before us.

The day, according to the New Style, was the first of June, the season of unrivalled beauty ; — June, the queen of the months, when the earth is clothed with her brightest honors, and heaven smiles most benignantly on the forests and the fields.

The rocky knoll, on which the foundations of this church rests, had not been shaped into its present graceful form. Yon green meadows were then, and for many years afterward, an unsightly swamp, cov-

* Appendix, Note A.

ered with birches and alders, through which "Cold Harbour Brook," the name by which it had been known for more than half a century, before a settlement had been made upon its borders, flowed peacefully, uninterrupted in all its course by the obstructions of art. The beautiful eminence beyond, bearing its ancient name of "Liquor Hill," since exchanged for the more dignified title of "Mount Assabet," was clothed on all its sides with forests of oak and chesnut. Where now stands our pleasant village, then stood one or two small dwelling-houses: one built by Jacob Rice (grandfather of Asaph Rice), near the site of the centre school-house; and another, occupied first for a garrison and afterward for a tavern, owned by Captain James Eager, and but recently taken down to make room for the elegant mansion of Mr. Horace Fiske. Only two other dwelling-houses were in sight: one belonging to Mr. Simeon Howard, on the side of the road, a few rods west of the meeting-house common; and the other built and occupied by Nathaniel Oakes, which afterwards came into the possession of the Rev. Mr. Martyn, and subsequently of the Rev. Mr. Whitney, who, in 1780, erected the house which is still standing embosomed in the shade of lofty elms and sycamores, which commend the elegant taste of those who once inhabited that spot. No other dwelling-houses were in sight.

All within our borders was a wilderness, save where, at distant intervals, a clearing had been made and buildings erected for the accommodation of the *forty families* of which the precinct then consisted.

These were scattered over the whole extent of territory now included within the limits of Northborough. As many as four families, at least, had settled in the remotest corner of the town, on what is called "Ball Hill," — namely, the two brothers, James and Nathan Ball, Deacon Jonathan Livermore, whose first wife was a sister of the Balls, and Joseph Wheeler, whose daughter married James Eager, Jr. The descendants of the two former, James and Nathan Ball, are still numerous in this and other towns, — one being the grandfather of Doctor Stephen Ball, the other the father of the late Nathan Ball, the son of his old age, the father being seventy at the birth of the son.

Among the most active and influential members of the new society over which a minister was to be ordained, besides those already mentioned, were Lieutenant William Holloway, son of Adam Holloway, who built the house now in the possession of the heirs of the late Stephen Williams, Esq. One of the daughters of Lieutenant Holloway, Mary, was married to the late Jonathan Bartlett, and died since the commencement of my ministry, at the advanced age of ninety-five. The mother of Mrs. Bartlett was Mary, daughter of Simeon Howard, who died in 1788, also at the age of ninety-five. Gershom Fay, the grandfather of the late Nahum Fay, Esq., whose house stood a short distance east of the west school-house, was another of the first settlers of this town. His wife, Mary, daughter of John Brigham, the first white man who took up his residence within the limits of this town, and who erected a hut and

built a sawmill where now stands the mill owned by Messrs. Haynes and Bush, was the person who had so narrow an escape from the Indians, at the time of the tragical fate of Mary Goodenow, with the particulars of which most of you, I suppose, are familiar.

At the time of the formation of this church, the sons of Gershom and Mary Fay, namely, Gershom, Timothy, Silas, and Paul, the last a young man of twenty-six, were among the acting members of this society. Their descendants are numerous, some of whom occupy the soil which their ancestors reclaimed and tilled. Hannah, wife of Gershom Fay, Jr., was the daughter of Nathaniel Oakes, and died in 1806, wanting but a few months of having completed a century of years. They lived on the farm now in the possession of Benjamin Rice ; and, as I was informed by her son, the late Thaddeus Fay, who died in 1822, at the age of ninety-one, the young mother, leading her little son by the hand, was accustomed to walk on the Sabbath to Westborough to attend public worship, a distance of five miles, the meeting-house at that time standing near the village of Wessonville.

Among the heads of families at or about this time were the Goodenows, Samuel senior and junior, and David and Jonathan, two sons of the latter, who lived in the east part of the town. Also Deacon Isaac and Hezekiah Tomblin, — the former living on the farm afterwards owned by Deacon Isaac Davis, and the latter on Tomblin Hill, so called from its first occupant. Deacon Matthias and Pelatiah Rice,

both worthy members and benefactors of the church, whose names are inscribed on the silver cups used in our communion service, — the one living on the farm now in the possession of William Stratten, the other on the farm belonging to the heirs of the late Ephraim Barnard, but formerly in the possession of Thaddeus Fay, who married Thankful, a daughter of Pelatiah Rice; the other daughter, Sarah, married Adam, brother of Thaddeus Fay. Jotham and Jonas Bartlett, sons of Daniel, and grandsons of Henry, of Marlborough, the latter an emigrant from Wales, came into possession of the Goodenow farms, now owned by Stephen Howe and Ashley Bartlett; Jonathan, another son, who married Mary Holloway, lived on a part of the Holloway farm, now in possession of Albert Rice.

Two of the largest landholders at this time were Jesse Brigham, grandfather of Henry, who lives on the same spot formerly in the possession of his father Artemas and grandfather Jesse, and Josiah Rice, grandfather of the late Ezra Rice, whose house stood on the site of the dwelling-house of James Davis, and whose numerous acres were sufficient to constitute several large farms. To Josiah Rice, however, the occasion which we are commemorating was not one of joy or of hope. He was one of the disaffected; and, though one of the wealthiest men in the precinct, refused, till compelled by law, to bear any part of the public burdens. Mr. Rice was, at this period, forty-six, and he lived to the advanced age of ninety-two.

Bezaliel Eager, grandfather of the late Colonel

William Eager, was another of the active men in the settlement of the first minister, and in the subsequent doings of the society. He lived on the farm occupied in succession by his son Francis and grandson William, and now in the possession of Charles Southworth.

Thomas Goodenow, father of Asa Goodenow, who lived on the farm now owned by John F. Munroe, was a person of some distinction, being the first that was employed by the town as an instructor of youth. And long before any school-houses had been erected, Master Goodenow was accustomed to teach from house to house, a few weeks at a time in each; the precinct paying him four shillings a week for his board. He was at this time thirty-seven years old. He died in 1790, at the age of eighty-one.

But time would fail me, should I dwell on the names of Warren, and Beeman, and Gamwell, and Bowker, and Billings, and McAllister, and Hudson, and Briggs, and Townsend, and Babcock, and Carruth, and the Goddards, Josiah and Solomon, and the Oakeses, John and George, and others who were heads of families in this place one hundred years ago. I must not, however, pass over, without some slight recognition of their worth, such men as Colonel Levi Brigham, son of David Brigham, and father of the late Judge Brigham of Westborough, and of Winslow Brigham of this town, — who was chosen in 1775 to represent this district in the assembly which convened in Watertown to consult on the state of public affairs at that critical

juncture ;* and Deacon Paul Newton, father of Martyn Newton.† He was respected as a man of worth and an exemplary officer of the church.‡

I must not omit to mention also the name of Seth Rice, father of the late Deacon Seth Rice, whose descendants are numerous and respectable. Seth Rice Sen. was born in 1705, the year after his two infant brothers, Silas and Timothy, while in the field with their father at Westborough, were taken by the Indians, and carried into captivity, where they lived, married Indian wives, acquired their habits, and lost all knowledge of their native tongue. Their Indian names were Tookanowras and Oughtsorongoughton, — the latter being one of the chiefs of the Cagnawaga tribe, in the time of the old French War. This chief visited his native place, Westborough, in 1740 ; but chose to return to die, as he had lived, among the barbarians, “ who had shown him no little kindness.” Seth Rice Sen., and his son, Deacon Seth Rice, lived on the farm now in the possession of Calvin Hastings. His wife Dorothy died in 1801, aged ninety-three.

Samuel Allen, one of the ten names affixed to the church covenant, was at that time a young man of twenty-six ; thus setting an example, which his descendants have not been backward in following, of an early dedication of himself to Christ and the

* At the time of the settlement of Mr. Martin he was thirty years old.

† Named for the minister, who was buried on the day the child was born.

‡ He was twenty-eight years old at the time of the ordination of Mr. Martyn.

Church. Ephraim Allen, his father, was another of the ten. They lived on the spot now occupied by Deacon Lewis Allen, one of their descendants. Ephraim Allen came from Roxbury, and erected the first grist-mill in town, on the Assabet river.

Samuel Wood, father of the late Abraham and Samuel Wood, came from Sudbury soon after this time,* and set up a fulling-mill in the town. His son Abraham was skilled in music, and composed several pieces which were popular in their day. His other son, Captain Samuel Wood, commanded a company and received a wound at the battle of Bunker Hill, and was a man of great firmness and decision of character. He died in 1818, at the age of seventy-five.

Such were the men that founded our little republic. They were for the most part plain, unlettered men, who had enjoyed but few advantages for intellectual culture. But most of them were of the Anglo-Saxon race, and the blood of the Covenanters and Puritans ran in their veins. They were men who thought and acted with freedom and independence, and sometimes, it may be, with pertinacity and dogged obstinacy. They were not timeservers, nor were they "carried about by every wind of doctrine." At the period referred to, many of the churches of New England were in a very distracted state, torn by intestine divisions threatening their dissolution, owing partly to the excitement produced by the preaching of George Whitefield, the eloquent enthusiast, and his followers. I am

* He was chosen Precinct Clerk in 1750.

not aware that the controversy reached this church, or that the first minister took any part in it. From the circumstance mentioned in the Records of the Precinct, that that part of the ordaining council which was selected by the pastor elect consisted of the Rev. Messrs. Barrett of Hopkinton and Gardner of Stow, both of whom were sound, stable, and judicious men, and opposed to the *New Lights*, as the enthusiasts of that day were styled, I infer that Mr. Martyn, who, at the time of his ordination, was upwards of forty years old, was himself a sound, stable, and judicious man.*

I wish I could present a true picture of the women of that generation, the wives and daughters of the first settlers, the mothers of the men who have risen up in their fathers' stead. They were an industrious, hard-working, thrifty race, and better answered Solomon's description of a good wife, I suppose it will be conceded, than some of their granddaughters and remoter descendants. For they "sought wool and flax, and worked diligently with their hands." They "girded their loins with strength, and strengthened their arms." They "laid their hands to the spindle, and their hands held the distaff." They "looked well to the ways of their household, and ate not the bread of idleness." Methinks I see them now, as they appeared on the memorable day which was to witness the consecration of their new minister, wending their way on foot, or mounted on pillions behind

* Appendix, Note B.

their husbands or brothers, dressed in homely garments, made for use and not for show, through narrow, crooked lanes, impassable for carriages, had such luxuries been in use. They come from their scattered homes, — all who can leave, — and gather to the house of prayer to witness the imposing ceremony. They take their places on the “women’s side,” while the men occupy the seats opposite. And all are attentive while the services of the ordination last.

But I feel that I cannot give life to the picture, and so I let it pass, while I attempt a sketch of the man to whom all eyes were directed, who formed the chief object of attraction, on the occasion referred to.

The Reverend John Martyn, the first minister of Northborough, was the son of Captain Edmund Martyn of Boston, who was the master of a vessel, and led a seafaring life. The father died before the son entered college, leaving him to the care of his excellent mother, whose circumstances enabled her to give him the best advantages of education which were afforded at that time. He became a student at Harvard College, where he graduated in the class of 1724. After leaving college, he devoted himself for some time to secular pursuits, residing in Harvard, in this county. At length, at the age of forty, — about twenty years after he was graduated, — he engaged in studies preparatory to the ministry, and, having completed his course, was employed as a candidate in this place, in the winter of 1745 or 6, — according

as the beginning of the year is reckoned from the twenty-fifth of March or the first of January. Two other candidates, agreeably to the advice of neighbouring ministers, had been heard during the winter, but the preference was given to Mr. Martyn, who was chosen, if not with entire unanimity, yet, as it is recorded in the Precinct Book, “by a clear vote.”

As none of Mr. Martyn’s sermons are known to be in existence, and as many may be desirous of knowing something of the views and character of the first minister of Northborough, I cannot doubt that his answer to the call he received from the town will be listened to with interest.

“For MESSRS. NATHAN BALL, MATTHIAS RICE, and JONATHAN LIVERMORE, the Committee chosen by the Second Precinct in Westborough to present me, the subscriber, with a call to the pastoral office in said Precinct. To be communicated to the inhabitants of said Second Precinct in Westborough.

“I have spent much time and much thought in seriously considering your invitation to me to settle with you in the relation of a pastor to you, and have asked advice of those I thought most proper and capable to give it ; and I hope I have not been negligent in seeking to the throne of grace for direction in this important affair. I am sensible, that, as the apostle says in 1 Timothy iii. 1, ‘if a man desire the office of a bishop, he desireth a good work.’ So also as that text

implies, 2 Corinthians ii. 16, that none is thoroughly sufficient for these things. But yet, as God hath been pleased to commit the treasure of the gospel to earthen vessels, to men like ourselves, and to make it necessary there should be a standing ministry in his church, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, so although all are not apostles, prophets, or teachers, though all indifferently may [not?] take upon them the work of the ministry, yet it is necessary that some be taken from men to be ordained for men in things pertaining unto God. And as we have not a divine oracle to consult, nor any way to come at the knowledge of God's will, but by observing his providences and comparing those with his word, so when persons of sobriety, learning, and orthodoxy, disposed to the work of the ministry, have a clear and regular call from the people and from God, it is the duty of such to comply with such a call, trusting in God that his grace shall be sufficient for them, and that his strength shall be made perfect in their weakness.

“And now, brethren, as the Providence of God seems to have singled me out from amongst others, to commit unto me a dispensation of the gospel, and as you have manifested unto me so much respect as to count me worthy to rule, guide, and teach you, by calling and inviting me to labor amongst you in this part of the Lord's vineyard, so I do now testify my compliance with your invitation. My brethren, I think that I can say that it is not for the sake of

filthy lucre that I am moved hereunto ; for I can see no prospect of any great worldly advantage to be in the ministry, especially in country parishes ; neither do I expect a life of ease and pleasure, for I am sensible that, as to the work I am engaging in, it is painful and laborious ; and, as the temper of mankind is at present, whoever engages in it must expect to meet with contempt, reproof, sorrow, and trouble ; but I trust in the grace of God to grant me those supplies of strength and grace which may be necessary to enable me to perform any work and to bear any sufferings he may have appointed for me, and to arm me with that patience, self-denial, and meekness, which should be eminent and conspicuous in the ministers of Jesus Christ, who should be patterns of every grace and virtue, and who, above others, had need to abound in these things. And I am not without hope that you yourselves, brethren, will contribute what you can to lighten my burthen, and to comfort me under it, by manifesting a readiness to receive instructions, by your endeavouring to live a holy, harmless, blameless, circumspect, shining life ; and that you will take part with me in whatever sorrows and sufferings God hath determined to lay upon me. My brethren, our interests are now to be united. It will become us, therefore, to seek and endeavour each other's welfare in all proper methods. Your offers to me, as to temporal support and maintenance, are not large ; but yet, as I now comply with them with an honest intention, and not desiring to

make a gain of you upon account of the uncertain foundation of our medium of trade, so I hope, if I should be in need of any further assistance from you in any matters which might be much to my advantage and nothing to your damage, you will readily afford me help. I know very well, that, as the salary is settled upon silver, and that as our paper bills are daily depreciating, so it seems, on a transient view, and considering the present state of trade and living, as if you had given me a considerable advantage over you ; on the other hand, if it had not been thus settled, it appears that I might have been subjected to many difficulties, and have been a continual complainer or sufferer. But, as I hope, had there been any seeming disadvantage on my side, you would have endeavoured to ease and relieve me, upon proper remonstrances and representations of my case, so I assure you, though the advantage at present may *seem* to be on my side (and, indeed, it does but *seem* so, for none can tell what turn affairs may take with respect to the medium of trade), — therefore, I say, though it may *seem* so, yet it is not my design to take any advantage of it to your prejudice ; and if there should ever happen any difficulty upon this account, I shall be very free and willing to leave it to any impartial judge.

“ And now, brethren, I commend myself to God, and beg your prayers for me, that I may be found diligent and faithful in the work whereto I am called. And God forbid that I should cease praying for you and myself, that both you and I, in our respective

stations, and relations to one another, may so conduct ourselves in this world, as that we may be able to lift up our heads with joy another day, and may meet together in the temple of God in heaven, never more to go out. To conclude, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. And now may the grace of our Lord Jesus Christ be with you all. Amen.

“I am your sincere friend
and hearty well-wisher,
“JOHN MARTYN.

“Bolton, March 29, 1746.”

I am not aware that any other of the writings of Mr. Martyn have been preserved, but even from this specimen I think we are justified in concluding that he was a wise, honest, strong man, and that he entered on his work with right views, and a just sense of the responsibilities of the office he was about to assume.

In regard to his theological opinions, he did not probably differ from his brethren in the ministry with whom he was in habits of intimacy, as Cushing of Shrewsbury, Parkman of Westborough, Prentice of Lancaster, and Morse of Boylston, all of whom were sound, orthodox divines, but not among the “New Lights” of that time, and probably having very little to do with the peculiarities of any human creed, and meddling very little with religious controversy. It is worthy of remark, and it should be borne in mind, that

the old church covenants, which were in general use at that time, were not formularies of faith, embracing the peculiarities of Calvinism or of Arminianism, or of any other system of human origin, but covenants, properly so called, — that is to say, religious engagements entered into on the part of those who became communicants, binding them, not to a fixed creed, but to endeavours after a holy life. The covenant subscribed by Mr. Martyn, and adopted by the church organized on the day of his ordination, is of this character. It is wholly unobjectionable on the score of sentiment, although its length and style might not be adapted to our fastidious tastes. The term *orthodox*, which occurs in one clause, is a very good term, and ought not to be appropriated by any one denomination, or any body of believers, as belonging exclusively to them.*

At the period referred to, there were not in all this region any but Congregational churches and Congregational ministers; and though there may have been diversities of faith among them, as there must be where there is religious freedom and the minds of men are awake, and though some men were then, as now, of a warmer temperament and more excitable than others, and though feuds and controversies broke up the peace of many of the New England churches about that time, which, it will be recollected, was the season of the great revival produced by the labors of Whitefield, Buel,

* Appendix, Note C.

Tennent, and other itinerant preachers, who travelled through the country, reviled the standing order of ministers, and drew away from them the affections of many of their hearers, yet, so far as I can learn, the churches and ministers in this immediate vicinity remained unaffected by the fanatical spirit of the times, or only shared in a healthy excitement, and were animated with new life. The Rev. Mr. Barrett of Hopkinton, who, it will be recollected, was on the council for the ordination of Mr. Martyn, as we learn from Howe's Century Sermon, from his unwillingness to adopt the new measures, lost the confidence and affection of some of the most serious and pious people in town, who for a time absented themselves from his ministry and joined other societies in neighbouring towns; "but," as we are told, "when the fervor of their affection abated, they returned, respected Mr. Barrett, lived under his ministry, and were edified."

The Rev. Mr. Martyn married Mary Marrett of Cambridge, by whom he had several children, descendants from two of whom, John and Michael, are still living in this town.

A venerable old man, of the stock of Israel, Rabbi Judah Monis, was an inmate of Mr. Martyn's family during a few of the last years of his life. He had been Hebrew Instructor in Harvard College as early as 1720, while yet an unconverted Jew. He embraced Christianity, and was publicly baptized at Cambridge, in 1722. He continued in office forty years, and after the death of his wife, in 1761, he

came to reside with his brother-in-law, Mr. Martyn, in whose family he remained till his death, in 1764. I find in the town records the following vote, relating to Mr. Monis, and several others, who I suppose were among the most aged persons in town, and who, with their three-cornered hats and staves and enormous shoe-buckles, must have made quite an imposing appearance, as they came in to take their places in the *seat of honor* allotted them: — “March 14th, 1763. The precinct voted that ‘Mr. Judah Monis, John McAllister, Thomas Taylor, Ephraim Allen, Joshua Townsend, and Daniel Mason should be seated in the foor [fore] seat below.’” Mr. Monis was then about eighty years old. He died April 25th, 1764, and was buried in what was then the new burying-ground, though that term has been since appropriated to another, — “and his sepulchre remaineth to this day.” Mr. Monis was a benefactor of this church; three silver cups, bearing his name, forming part of the plate used in our communion service. The verses inscribed on his grave-stone are a not unfavorable specimen of the poetry of the day: —

“A native branch of Jacob see,
Which, once from off its olive broke,
Regrafted in the living tree,
Of the reviving sap partook.

“From teeming Zion’s fertile womb,
As dewy drops in early morn,
Or rising bodies from the tomb,
At once be Israel’s nation born.”

The last stanza expresses a benevolent and pious hope which many have shared, but which has hitherto been sadly disappointed.

Mr. Martyn had a peaceful and successful ministry of twenty-five years, which, in the midst of his useful labors, was interrupted by his sudden and lamented death, on the last day of April, 1767. A handsome monument was erected in the adjoining burying-ground by his bereaved flock, bearing the following inscription, which, as I have no doubt, expresses not only the estimation in which he was held, but also the true character of the man : —

“Under this sepulchral stone lies interred, in Christian hope of a blessed resurrection, what was mortal of the Reverend John Martyn, A. M., the late worthy pastor of this flock, son of the late Captain Edward Martyn, of Boston. Educated at Harvard College, Cambridge. Was ordained in this place May twenty-first, 1746. Approved himself an assiduous, orthodox, eminent preacher of the great redemption by Jesus Christ. After a few days’ illness, to the inexpressible grief of his family, flock, and friends, expired April thirtieth, 1767, aged sixty-one.

“*Si vitam fide Christi egimus sanctam, si quid præclare gessimus, hoc sit nostri monumentum.*”

A few other incidents relating to the early history of this town may be listened to with interest, as throwing light on the character of the men and of the times of which we are speaking.

What is now Northborough was for many years known as the Second Precinct in Westborough, having been set off as such, October 20th, 1744, which answers to October 31st, N. S. It did not become an incorporated district till January 24th, 1766, when, from its situation in respect to the First Precinct, it received the name of Northborough. But it was not even yet thought worthy of the rank of a *town*; and was not allowed the privilege of sending a representative to *the Great and General Court* till the commencement of the Revolutionary War, in 1775, when, by a general act of the Provincial Congress, all incorporated districts were declared to be entitled to all the privileges and immunities of towns.*

The First Precinct officers were chosen on the 15th of the following November, at which time "it was voted that precinct meetings for the future should be warned by two notifications posted up, one at Ephraim Allen's mill, and the other at Bezaleel Eager's."

One of the first objects to which the attention of the precinct was directed was, of course, the building of a meeting-house, which, after much delay, occasioned by differences of opinion respecting its location, which were at length terminated by arbitration, James Eager having generously given the land for that purpose, was raised April 30th, 1745. It stood very

* See Ancient Charters and Laws of the Province of Massachusetts Bay, — Appendix, chap. xl. p. 3.

near the spot which forms the site of the present church.* They did not, however, wait till the house was built, before they took measures to provide preaching. Meetings for public worship were held through the winter of 1745, first at the house of Nathaniel Oakes, and afterwards, for three months, at the house of Jacob Rice, which, as has been already said, stood near the site of the centre school-house. As they could not agree upon a candidate, agreeably to the pious custom of those times, they appointed “a day of humiliation and prayer,” and sent for several of the neighbouring ministers to give them their advice.

“September 12th,” as the record stands, “the day appointed, Rev. Mr. Parkman and Rev. Mr. Goss came and carried on the work of the fast day, and adjourned, giving us their advice, till the 23d of September, and then the Rev. Mr. Prentice, and Mr. Cushing, and Mr. Parkman, and Mr. Morse, met at the house of Lieutenant William Holloway, and, after looking up to Heaven for divine help and assistance on the occasion they met upon, they heard each party, and gave us their advice as followeth : —

“Westborough, Sept. 23, 1745.

“Inasmuch as the committee of the Second Precinct in Westborough have made application to us whose names are underwritten to give them our advice with reference to the settlement of divine ordinances among

* Appendix, Note D.

them, after humble application to God for direction ourselves, and maturely weighing what has been laid before us, do lament the appearance of misunderstandings and uneasinesses in the precinct, and would earnestly recommend a mutual condescension as becomes Christian professors, but on consideration that the chief matters of grievance cannot fall under our cognizance, nor can we have any prospect, from any thing in our power, to redress them. But though there have been such difficulties subsisting here, yet, if there should be any long delay, we have reason to fear they would rather increase, in such a day of temptation, than be diminished, we do freely advise that they proceed to nominating a number of candidates for the gospel ministry, to be heard by the precinct, in order to a choice; that they be two, together with the gentlemen they have been some time hearing. And we (divers of us) recommend the Rev. Mr. Rand and Mr. Jedediah Adams, of Cambridge, that they all be heard a few Sabbaths each. Upon the whole, brethren, we cannot but express our compassionate concern for you in your new circumstances, and do beseech you to beware of the many evils of strife and contention; be cautious of the snares to which your most precious souls are exposed at such a critical juncture; and may the God of all wisdom and grace conduct and restrain you.

(Signed,)

“JOHN PRENTICE,
JOB CUSHING,
EBENEZER PARKMAN,
EBENEZER MORSE.”

This advice was followed; and after hearing the three candidates two Sabbaths each, Mr. John Martyn was declared to be "chosen by a clear vote," on the 9th of the following December, the precinct voting him a "salary of £ 50, in bills of the last emission, or £ 200 in bills of the old form and tenor, with a settlement of £ 300 of old tenor money"; a pound, old tenor, being equal to about 82 cents of our currency; so that his salary was \$ 166.66, and his settlement \$ 246. This was indeed "a day of small things"; but not, on this account, to be despised. The salary was in proportion not only to the means of the society, but to the price of labor and the articles of living. In consideration of the rise of provisions, the precinct, two years after the settlement of Mr. Martyn, made an additional grant of £ 150, old tenor, to his salary for that year; and numerous grants of a like nature are recorded in the Precinct Book.

It was not till the last year but one of the life of the Rev. Mr. Martyn, namely, 1766, the year that Northborough obtained an act of incorporation, that the precinct voted to provide schooling and to repair the highways at the public charge. The amount granted that year for the former is not stated. For the latter a grant of £ 60, lawful money, was made. In the following year, however, the grant for schooling was £ 11, which was gradually increased, till, in 1776, it amounted to £ 20; while that for highways was £ 40, an equal amount, or £ 40, having been granted the year before to pay the minute men "to learn the military art." It is worthy

of note, that, in the following year, 1777, the sum raised for schooling was doubled, amounting to £ 40 lawful money, while *no appropriation was made for repairing the highways*, a fact which evinces the interest that was taken even in those troublesome times in the cause of education. Since the Revolutionary War, at least during the last thirty years, the amount raised for each purpose has been, I believe, nearly the same.*

Having dwelt so long on the ministry and times of the Rev. Mr. Martyn, I must pass hastily over the subsequent period.

The Rev. Peter Whitney, the successor of Mr. Martyn, was the son of the Rev. Aaron Whitney, of Petersham, where he was born, September 17, 1744, the year the Second Precinct was set off from Westborough. He also was educated at Harvard University, Cambridge, where he was graduated in 1762, and where he pursued the study of theology, preparatory to the Christian ministry. Mr. Whitney received a call, September 21, 1767, to fill the vacancy occasioned by the death of Mr. Martyn, with the offer of a salary of £ 60 lawful money, afterwards increased to £ 66.13.4, about \$ 220, and a settlement of £ 160 lawful money, or \$ 533.33 $\frac{1}{3}$; and on the 4th of the following November, was ordained as the pastor of the church in this town, only six months and four days after the death of his predecessor in office.

* Appendix, Note E.

It was during his ministry, namely, in 1808, that, at an expense of more than \$ 11,000, this house in which we are now assembled was erected near the spot occupied by the old meeting-house.

Mr. Whitney's ministry was long, peaceful, and prosperous, and was terminated by his sudden death, February 29, 1816. He is still remembered by many with affectionate respect, and his Christian deportment and useful labors contributed not a little to the harmony and strength and respectability of this religious society as it was at the time when the speaker first became connected with it. Mr. Whitney, at the time of his death, was in the seventy-second year of his age and the forty-ninth of his ministry. His mortal remains, and his monument, and the remembrance of his many virtues, are still with us. Of his descendants, with a solitary exception, all have gone from the former home of their honored ancestor, and some have gone to their last home.*

And so, after a few short years, it will be with the family of his successor, into which, by a most remarkable providence, death has not yet entered, and the places which now know them will know them no more. The present incumbent entered on his office, October 30th, 1816, so that he has now nearly completed the thirtieth year of his ministry among the people of his first and latest love. He has never aspired to a higher place or a better fortune; and he hopes to

* Appendix, Note F.

spend the evening of his days, if not in the office that he loves, yet “among his own people,” for whom he has so long labored, and from whom he has experienced so constant and considerate kindness.

This church has now existed a century, during which time it has had only three pastors, including the one who now fills that office, and has been destitute of a settled minister only about fourteen months,—“a fact,” as he took occasion to say in his account of Northborough, published twenty years since, “highly creditable to the members of the society, as an evidence of their regard for the institutions of religion, and of the union and harmony which have long subsisted among them.” I may be allowed to quote the rest of the paragraph from which the foregoing extract is taken. “It may be justly considered,” the writer remarks, “that the town is indebted to the spirit of union which has hitherto so generally prevailed among us, for the respectable rank which it now maintains. It would be easy, however painful, to predict the consequences of the prevalence of an opposite spirit. Large and opulent societies can bear to be reduced by division ; but in societies small as this, and whose resources are no greater than ours, union should be the watchword of all who wish well to the cause of human improvement.”

These sentiments were entertained by the speaker twenty years ago ; they are retained and cherished by him still. Union is strength ; and though separation is better than strife, it is not unattended by many

painful circumstances. In our own experience the evils of division have been less grievous than in the case of many of our brethren. A good degree of harmony has ever existed between the parent society and the two that have been formed out of it. The speaker has lived in good fellowship with all, and in habits of intimacy with some, of those who from time to time have sustained the pastoral office in the other churches; and he can truly say that he has, with very few exceptions, been treated with all the respect and kindness he could ask or desire by those who went out from us, as well as by those who have since united with them in the maintenance of religious institutions. In return, he has cherished only the most friendly feelings towards them; and, while he has scrupulously endeavoured to avoid all improper interference and all attempts to proselyte, he has, he can truly say, sought opportunities to benefit the rising and the risen generation, without regard to sect or denomination.

Especially has he sought to know nothing of sect or party in his connection with the subject of education; and teachers and scholars in our public schools will testify, that, in his intercourse with them, he has shown no partiality in favor of the advocates of a particular religious creed. I call on others, — I call on you, my hearers, — I call upon this whole community, to pursue the same righteous and honorable course, and never to allow a sectarian spirit to enter those sacred retreats, consecrated to learning and science, where the tender minds of our children receive their earliest and deepest impressions.

The early records of this church, together with the house of the pastor, were destroyed by fire in 1780. In consequence of this calamity, some items of information, which we should be glad to possess, are irrecoverably lost.

From the Rev. Mr. Parkman's account of Westborough, we learn, that, in the year of Mr. Martyn's death, this church consisted of twenty-one males and twenty-three females. The number admitted during the ministry of Mr. Whitney, as nearly as can be ascertained, was 204; while 201 have been received into the church since I became its pastor, of whom about one half remain with us to this day. Our church at present consists of about 120 communicants. The number of baptisms, from the year 1780, when the records were destroyed, to the time of the decease of Mr. Whitney, was 661. The present pastor has baptized 318; while ten received baptism in the interval between the death of Mr. Whitney and the 30th of the following October. During my ministry, I have solemnized 208 marriages. I have thus united in indissoluble bonds 416 persons; of whom about 70 or 75, as nearly as I can learn, are no longer numbered among the living. The survivors, with the descendants of the 208 couples, would make a great congregation, and I have often thought that I should like to see them all assembled in one place, to learn their various fortunes, and to speak to them words of congratulation, and sympathy, and Christian counsel. The whole number of deaths within the borders of this town,

since the beginning of my ministry, has been about 500 ; making the average $16\frac{2}{3}$. I have probably attended about the same number of funerals, in this and the neighbouring towns.

The scenes and occasions that the recital of these facts calls up before me are, some of them, of the most deeply affecting character, and have left impressions on my mind which will remain while life or memory lasts.

Eight persons only, besides the present incumbents, have sustained the office of deacon in this church since its organization ; and it is but justice to add, that, so far as I have learned, they were all men of great moral worth ; respectable and respected. Of the first four I had, of course, no personal knowledge. Jonathan Livermore and Matthias Rice were the first that held that office. The former, who came from Watertown, and who lived to the great age of one hundred years and seven months, was, in his day, probably the best educated man in the place, and for many years in succession was clerk of the precinct. After the death of his first wife, the mother of his children, he married a lady of Irish extraction, a widow (Mrs. Jane Dunlap), who lived in Milton, and was a member of the Congregational church in that place, and who, from letters of hers in my possession, addressed to the church, with which she had a protracted controversy, as well as from other sources, I should judge to have been a woman of strong intellect and of great independence, associated perhaps with some acerbity of temper, and, it may be,

other faults of character. Certain it is that the church received her communications, of which she sent several, in no very courteous manner, — voting, on one occasion, (Nov. 23, 1784), “unanimously, not one hand up,” as the record reads, that her communication was not satisfactory.

Deacon Matthias Rice was a good man, “in simplicity and godly sincerity having his conversation in the world”; and such were, by reputation, the two successors of Deacons Rice and Livermore, — Deacons Paul Newton and Seth Rice. They all lived to a good old age, leaving behind them the savor of a good name. Of the other four I can speak from personal and intimate knowledge. Deacon Isaac Davis and Deacon Nahum Fay were in office at the time of my ordination, and during several of the first years of my ministry; and I may add, that, though differing from me on points of doctrinal belief, they were my personal friends, from whom, so long as they lived, I experienced uniform kindness. Deacon Jonas Bartlett and Samuel Seaver, Sen., have so recently ceased from their mortal labors, that few among us need to be informed that they, too, possessed the public confidence and respect. Of the present incumbents it does not become me here to speak.

I shall dwell but for a few moments on the present condition and prospects of this religious society. I cannot use the language of exultation and boastful confidence; — it is unbecoming at all times; it would be especially out of place at this time. When I think

of the strong pillars that stood here thirty years ago, on which our social fabric and this church rested, and consider how they have fallen, one after another, till only here and there a decaying shaft remains, I have no heart to exult; I am more inclined to *commune with my own heart and be still*.

True, we have ample resources and many encouragements; and it were weakness and a criminal distrust of Providence to despond, as, when I think of the past, I am sometimes tempted to do. Once we were, certainly in respect to worldly wealth, much stronger than now. By death and removal, and those changes that are common in this changing world, many of the best estates that once belonged to us have passed into other hands; and although there has been a considerable increase of population in the town, especially within the last ten years, only a small proportion of those who have removed hither from other places have become members of this religious society. One main purpose of our respected friend and benefactor (Henry Gassett, Esq., of Boston), whose bounty we have so liberally shared, has thus been in a manner frustrated. He had hoped that his large donation, (\$3000,) intended principally for the support of the ministry, would prove a bond of union, so that all might partake of the fruits of his liberality. In other times it might have been so. And the day may come when sectarian strifes and party names shall be done away; and when that bounty, which was intended for all, shall be shared by all who shall then dwell

within our borders. In the mean time it will be, I trust, a bond of union to us who remain connected with this ancient Congregational church; and the memory of the donor will be dear to our children's children.

We have received other benefactions; among which is the valuable clock lately placed in the tower of our church (the gift of Mr. Jonas Ball), which, so long as it remains, will remind us of the source whence it came, and of the hours as they fly.

And now my parting word; for it is quite time to relieve your exhausted patience. My ministry has been protracted, and my labors among you have been blessed, far beyond my most sanguine hopes. According to the order of nature, which, if I might, I would not subvert or alter, I have seen my best days. I am deeply sensible that it is so; and I submit, without a murmur, to the great law of life,—that, while others increase, “I must decrease.”

Receive, then, the word from my lips. As though I stood on the borders of the grave and in the prospect of the eternal world,—in the earnestness of a spirit that yearns towards you with a strong affection, I beseech you, dear brethren and friends, in the words of the apostle, adopted by the first minister of this church: “Be perfect; be of good comfort; be of one mind; live in peace;—and the God of love and peace shall be with you.” Amen.

A P P E N D I X .

NORTHBOROUGH, being originally a part of Marlborough, may lay claim to considerable antiquity ; Marlborough having been incorporated as early as 1660, only forty years after the landing from the Mayflower, and thirty after the settlement of Boston.

It was, indeed, in this very year (1660) that certain meadow lands lying within the borders of this town were surveyed, and the names given them (Three Corner Meadow, Stirrup Meadow, Crane Meadow, &c.) which they now bear. Cold Harbour Meadow, then bearing its present name, was taken up and laid out in thirty-four lots as early as 1672 ; and in the same year, a grant of land was made to John Brigham (who went by the name of Doctor Brigham, and was a noted land-surveyor) "on Licor Meadow Plain," probably the plain extending north and north-west from Liquor Hill (now Mount Assabet) to the farm of Mr. Jairus Lincoln. On what I suppose were the eastern borders of this grant, near the site of the saw-mill owned by Messrs. Haynes and Bush, Mr. Brigham erected a small cabin, in which he lived several years, remote from any human habitation, tending the saw-mill which he had built on Howard Brook, till at length the fear of the savages induced him to retire to a place of greater security.

In the same year, several other grants of land, now within the borders of this town, were made by the proprietors of Marlborough ;— one to Samuel Goodenow, father of Thomas, and grandfather of the late Asa Goodenow ; and to Thomas Brigham, father of David, and grandfather of the late Judge Brigham of Westborough. Another grant still was made to John Rediat, "west of Assabeth River, north-west side of the Chauncey Great Pond, bounded on the east by a Spruce Swamp." Another "on the Nepmuck road, that formerly led toward Coneticoat," which was probably on the eastern borders of Little Chauncey Pond, — the Nepmuck road from Marlborough to Grafton (then Hassanemesit) leading through Westborough near Great and Little Chauncey Ponds. Nathaniel Oakes, the person mentioned in the Discourse, married for his first wife a daughter of John Rediat, through whom he came into possession of a

large estate. After the death of his first wife, Mr. Oakes married Mary, daughter of Adam Holloway, by whom he had several children, descendants of whom, by his daughter Hannah, who was married to Gershom Fay, Jr., are still with us. Three granddaughters of Hannah Oakes, namely, Zilpah, Zeviah, and Thankful, daughters of Thaddeus Fay, were married severally to Joel and Asa Parmenter and Deacon Jonas Bartlett. One of the grandsons, Thaddeus Fay, Jr., married Abigail, a daughter of John Martyn, Jr.; she died in 1840, in the eightieth year of her age.

The tragical fate of Mary Goodenow is alluded to in the Discourse. The following particulars may be interesting to those to whom the story is not familiar. It took place August 18th, 1707. Mary Goodenow, daughter of Samuel, who then lived near the present dwelling-house of Mr. Stephen Howe, in a house which was used for a garrison, was gathering herbs in the adjoining meadow, in company with Mrs. Mary, wife of Gershom Fay, who then lived in the east part of the town, when a party of Indians, twenty-four in number, all stout warriors, were seen issuing from the woods and advancing towards them. Mrs. Fay escaped to the garrison, having barely time to fasten the gate of the inclosure, before her pursuers came up. Mary Goodenow, being retarded by lameness, was overtaken, seized, and dragged by the savages to the east side of the meadow, where she was killed and scalped, and where her mangled remains were afterwards found and committed to the dust, and where her grave was visible a few years since.

Some other particulars respecting this event may be found in the historical notice of Northborough, contained in the second volume of the Worcester Magazine, published in 1826.

Before the incorporation of Westborough, in 1717, the western part of Marlborough, including what is now Westborough and Northborough, went by the name of "Chauncey" or "Chauncey Village," — so called, according to the Rev. Mr. Parkman of Westborough, from the circumstance, "that in early times a person of that name was lost in one of the swamps here." The name is retained in connection with two beautiful sheets of water, — "Great Chauncey Pond," in Westborough, and "Little Chauncey Pond," in Northborough.

The names given respectively to the three towns which were taken from Marlborough were strictly appropriate, at the times when they were assigned. Thus, in 1717, the whole of the western part of Marlborough was incorporated by the name of Westborough; and in 1720, the southern part of what remained, was incorporated by the name of Southborough; and, finally, in 1766, the northern part of Westborough was incorporated by the name of Northborough.

Before the incorporation of Marlborough, in 1660, the English planta-

tion which was commenced there in 1656 was called by the Indian name of Whipsuppenicke, or, as it was sometimes written, Whipsufferadge. The Indian plantation in the neighbourhood went by the not unmusical name of Ockoocangansett, corrupted, in Yankee dialect, into Agogang-gomisset. The name originally belonged to the beautiful hill back of the Academy, as Whipsuppenicke was the name of another hill south of the former.

NOTE A. Page 8.

I find by examination, that this very church covenant, with a few slight variations, had been adopted by the church at Sterling about eighteen months previous, namely, December 19th, 1744, at the time of the ordination of their first minister, the Rev. John Mellen. It is not unlikely that it was adopted in other places.

NOTE B. Page 16.

The excitement on the subject of religion, about this time, in many parts of New England, was unprecedented. George Whitefield made his first visit to this country in 1740, and was followed by admiring crowds wherever he went, and his eloquent declamations produced the most astonishing effects. Many of the clergy welcomed him to their pulpits; while others refused to give him their countenance, and more than questioned the wisdom of his measures, and the perfect integrity of his conduct.

So strong, however, was the conviction in the minds of many of the clergy of the value of his services in awakening a religious interest in the community, that a meeting of pastors of churches was called at Boston, the day after Commencement, July 7th, 1743, to bear their testimony and to give their advice in relation to "the late happy revival of religion in many parts of the land," &c.

In the copy of the doings of that convention now in my possession, I find that but four ministers of Worcester county, namely, Webb of Uxbridge, Seccomb of Harvard, Prentice of Grafton, and Goddard of Leicester, were willing to affix their names (and one of these with qualifications) to "the testimony and advice," while the name of Parkman of Westborough is associated with the honored names of Colman, and

Checkley, and Andrew Eliot, of Boston, with ten or twelve others, who, "while they concur with" the testimony "for the substance of it," object to it, on the ground that it did not use sufficiently strong language in testifying against "itinerancy, or ministers and others introducing themselves into other ministers' parishes without their consent."

In the following year, namely, October 28th, 1744, in an occasional discourse delivered to his people, on the twentieth anniversary of his ordination, from the text, Genesis xxxi. 38, Mr. Parkman uses the following language: — "There have been, at several times, some movings of the spirit of God among us. But as to the outward tokens thereof, by persons joining to the church, I have not been very fond of promoting and countenancing great multitudes of these, when it has been plain to me, either that it has been very much out of form, or, when they have been too raw and unqualified, as being too inexperienced in the practical and spiritual part of religion, or not been so much as indoctrinated and instructed in the necessary principles of Christianity." And not long after, namely, September 6th, 1747, Mr. Parkman, in a funeral sermon, occasioned by the death of the Rev. Dr. Benjamin Colman of Boston, one of the soundest and most judicious ministers of that generation, introduces his subject in the following eulogistic strain: — "When principal pillars fall, the fabric shakes! When great and eminent men are taken away, the whole land feels a shock! Our spiritual fathers are the chariots of Israel and the horsemen thereof; — our glory and our defence. But our fathers, where are they? and the prophets, do they live forever? . . . One of the very brightest lights that ever irradiated the Western world has lately been extinguished; and how gloomy and sorrowful hereupon is it! What a sensible and general loss is the death of the excellent, the faithful, and venerable Dr. COLMAN!"

President Quincy, in his "History of Harvard University," thus speaks of Dr. Colman: — "This liberal and distinguished man, who was second to none of the clergy of that day in character and influence, departed full of years and honors, his intellectual light and moral worth unclouded, and his Christian charity brightening to the last; yet none of the active, able, professional brethren by whom he was surrounded, except his colleague, Samuel Cooper, ever preached, so far as can now be ascertained, and no one ever published, a funeral sermon or eulogy in token of respect for his memory." — Vol. II. p. 76.

It seems, that, if he was unnoticed by his brethren in the metropolis, a tribute of respect was paid to the good man by a retired country minister in the heart of the Commonwealth.

Every one is at liberty to draw what inference he pleases from the facts I have collected. They may serve to throw some light on the character of the times, if not on the character of the first minister of Northborough.

Just as I was preparing to send these notes to the printer, I met with the following letter, which I had carefully laid away, enclosed in an envelope, some thirty years ago, the very existence of which I had forgotten. I think it worth preserving, as a precious relic of olden times. All must admire the manly and independent tone of the letter; and I have no doubt, that, while, as we know, it brought the people to see and to repair their injustice, it increased their respect and veneration for their minister. Some churches in the nineteenth century might be profited by the timely reproofs it conveys.

I may add that the letter was followed by action on the part of the precinct, on the 6th of the following August; and in December, the sum of eight pounds, in addition to the hundred pounds already assessed, was granted "to the Rev. Mr. Martyn, our worthy pastor."

"To BEZALEEL EAGER and others, Committee of the North Precinct in Westborough.

"GENTLEMEN, — You are not strangers to the terms or conditions upon which I settled in this place, neither need I tell you that they have never yet been complied with on the part of the precinct; and as you have the management of the public affairs of this precinct, I thought it therefore not improper to inform you of my uneasiness with respect to my salary from year to year. It is an old saying, that sufferers have leave to speak; and as I have been a very great sufferer upon account of the non-fulfilment of the contract from year to year, I think this, if there was nothing else, would be sufficient to justify me in my present complaints, without telling you that I look upon it a real injury to the people themselves to make no conscience of fulfilling their engagements. For let me tell you, if you have a house for the worship of God, a minister, and ordinances, only for fashion-sake, you had better be without them; but if you really intend by them to get that good which God designs by bringing his kingdom so nigh you, how can you expect to reap those benefits, while you injure him who is appointed to bring you the messages of peace and salvation? Is it likely that any success will attend the means of grace among a people who show a manifest slight and contempt of them by their backwardness and unwillingness to maintain and encourage those that wait at God's altar? For is not the laborer worthy of his hire? Don't you acknowledge this in temporal things? for if you have a laborer for the lowest, meanest sort of work, has he not at least his food from day to day? And why must a minister maintain *himself*, at least nine or ten months of the year, which has all along been the case here, or suffer? Is the work of the ministry of so much less value than digging in a ditch? and can you suppose that persons will always think that any body they deal with should be better paid than the ambassador

of Christ ; and that, if they keep their word and make good their promises to others, no matter whether they are kept with ministers or not? Is it not likely that this is oftentimes the case? If there had been fewer instances of it, even in this place, the conditions upon which I settled here had been better performed than they have been. And one great reason, though not the only reason, why the payment of my salary hath been delayed from year to year hath been the putting off making the rates in proper season ; and what apprehensions they that are concerned have of public trusts and sacred oaths is very strange to me.

“Gentlemen, you know something of the difficulties and charges I have been put to to settle here, and the very small matter of assistance I have had from the people ; and I must needs tell you, that, after all this, I take it very hard that I am obliged to take the very money which I should make use of to pay the debts I have contracted towards my building, to buy the necessaries of life ; and not only so, but to be obliged through mere necessity to injure those I owe ; whereas, if the precinct was faithful and just to their engagements, I need not be brought to this. I am very sorry I am obliged to write thus ; but how can I avoid it, when I am a continual sufferer, and those whose business it is will not move in my behalf? It is a hard case, when a minister is obliged thus to complain, and what I wish there was no occasion for, but necessity puts me upon it ; for four years have now passed, and though every year, according to agreement, I was to have my salary at two equal payments, yet more than half a year hath always run away, and sometimes more, before any rates have been made, and then some months after hath been taken up before I have even had any thing of value, which has been to my damage one way or other at least forty or fifty pounds a year. But if the contract was never intended to be kept by the people, why did they ever make it? How vastly different do this people deal with others from their dealings with me ! I do not intend any thing I have writ to be by way of reproach to you or any particular person, for I write in sober sadness ; for it is designed as an introduction to a petition which I have to make, and that is, that you would be just to yourselves and me for the time to come, and that I may have no more reasons for complaints of this nature. I have told you before, and tell you now, that I owe a considerable sum yet towards my buildings, and the money I should have took to have paid my debts, and which I never had of the people, I was obliged to lay out for the necessaries of life ; and do now buy all that I expend in my family, which is very discouraging to me. I wish these matters might be seriously thought of by you, and not only so, but that a meeting may be called and proper steps taken to bring things under a better regulation. I know some may say, the times are hard and difficult, and if the rates should be made in season, the money could not be

gathered. To this I answer, I am as sensible of the hardness of the times, and have as much reason, under my present circumstances, to lament it, as any body ; but the times are not equally hard with all ; some have money, though others han't ; and if the generality would deal as well with me as they do with their shoemakers, tailors, smiths, and the like, I doubt not, though the times are hard, I should be better paid this year than I have been in any year past. But supposing the times to be never so hard, do you think this reason sufficient for the committee to betray their trust, or for the assessors to trifle with a sacred oath ? You must remember that I am one party in the covenant with this people, and I never yet consented to any alteration of it ; and until I do, it ought to be fulfilled as near as possible. And were the rates made sooner, from year to year, it might be an advantage to the people as well as to me ; for, as I have something of a farm, a considerable part of my salary might be paid in labor, without injuring any body ; but so it is that nobody cares to ease their burthen this way till perhaps a year and a half is gone, and when they have nothing to do at home they may offer their service to me ; and what is still to my damage, some that I have hired to work, though there hath been near or quite six months of the year gone, and sometimes more, have insisted upon their wages, which I have paid them in money, when there has been no reason for it but because there was no rate made. Many more grievous things of the like nature I could tell of, were it likely to do any good. Upon the whole, I pray you would take this matter into consideration, and let what is amiss be rectified as soon as possible.

“ From your suffering pastor,

“ JNO. MARTYN.

“ *Westborough, June 23, 1750.*”

NOTE C. Page 23.

The term “orthodox” is found in the original church covenant, subscribed by the Rev. Mr. Martyn, and others, at the formation of this church ; and I have said that it was a very good term, and ought not to be appropriated by any one denomination, or any body of believers, as belonging exclusively to them. I do not doubt, however, that it was, at the time, commonly applied to the doctrines of Calvinism, or of the Westminster Divines, which were received, at least theoretically, by ministers and churches generally, throughout New England ; and which were publicly controverted or openly rejected but by few, till a somewhat later period. To some ministers of that day these doctrines were peculiarly dear, and

were preached with great vehemence and power. By others, probably, they were held with no very tenacious grasp, — were seldom introduced into their public discourses, or were so softened down and modified as to lose much of their sternness and repulsiveness. I have read several of the manuscript sermons of the Rev. Mr. Parkman of Westborough, which I found, to my great surprise, almost unobjectionable on the score of doctrine. Mr. Martyn may have been a Calvinist of the strictest sort, but I have had no evidence to convince me that such was the fact; and I have never supposed that strict Calvinism extensively prevailed in Northborough, either during the ministry of Mr. Martyn, or that of his immediate successor. I learned, by tradition, when I first came to this place, that, in the earlier part of Mr. Whitney's ministry, a few who held Calvinistic views were dissatisfied with Mr. Whitney, on account of his leaning to Arminianism; and I have understood, that, at a subsequent period, an attempt was made by several young men of Calvinistic views to introduce those views by appointing religious meetings at private houses, in opposition to Mr. Whitney's wishes; but I believe that they found little sympathy with the public, and that liberal sentiments continued to prevail till the commencement of my ministry. Great efforts were then made, chiefly by persons in neighbouring towns, to prejudice the people here against Unitarianism, and to prevent my settlement on that ground; the result of which may be gathered from the fact, that only eleven votes out of one hundred and eight were cast against the candidate for settlement, and several of those were given by men who afterwards proved to be among the firmest friends and supporters of the man whom they opposed.

If the Rev. Mr. Martyn and his people generally were Calvinists, which is not proved by their use of "Orthodox Catechisms," — since I doubt whether there were any other catechisms in use in the New England churches of that day than those of the Westminster Divines, which in many churches were not laid aside till long after the peculiar doctrines of Calvinism had been discarded both by ministers and people, — if, I say, Mr. Martyn and his people were Calvinists, there must have been a great, and, considering the staid habits of the people, a most surprising, change in the sentiments of the latter, within a brief period, in order to account for the state of things during Mr. Whitney's ministry, to which I have adverted. But the truth is, Calvinism and Orthodoxy are not convertible terms. *The popular theology* is accounted *Orthodoxy*. And this, as is well known, varies from age to age. Calvinism cannot vary. It is one thing, and not many. There is, properly speaking, no *high* or *low*, *strict* or *loose*, *extravagant* or *moderate*, Calvinism. For the term applies to what is fixed and definite, namely, to the system of theological dogmas held and taught by John Calvin of Geneva. Now Calvinism may be orthodoxy in one

age, but it is not orthodoxy here and everywhere, now and always. The theology of the Westminster Catechism, which I studied, but never understood, when I was a child, nor believed then, or since I became a man, was accounted orthodoxy among the New England churches a century ago; but is it received fully, in all its length and breadth and depth of meaning, by those who would appropriate that title now? I think not. The term orthodoxy literally means *right doctrine* or *opinion*, and orthodoxy has had so many mutations and phases, that it seems to me that I should not be chargeable with unpardonable arrogance, should I claim for the sentiments, which I honestly hold and openly advocate, the title of *orthodox*. Should I make that claim, however, I should do it with the express recognition of the equal claims of my Christian brethren who as honestly hold and as openly advocate other views,—holding as I do, that no denomination, no section of the Christian church, monopolizes the truth, and that, if I have a right to differ from my brother, he has as good a right to differ from me,—that we both have one Master in heaven, and that to his own Master every man standeth or falleth.

One thing is certain,—the church of which I am the pastor has never had a *Calvinistic*, or even a *Trinitarian*, covenant or creed. I have in my possession, not a copy or a fac-simile, but *the identical church covenant*, with the autograph signatures of the original ten members, following that of Mr. Martyn himself, to which were added afterwards three other autograph names, namely, Josiah Bowker, Paul Newton, and William Holloway. It was put into my hands, with the church records and other papers, by the late Deacon Nahum Fay, who had acted as clerk of the church after the death of Mr. Whitney, and while it was destitute of a pastor. In this venerable document, the second article, which prescribes the use of *orthodox catechisms*, is stricken out by a mark of the pen; when, or by whom, I am unable to say. Neither can I tell how it escaped the flames which destroyed the other church records, together with the house and goods of the Rev. Mr. Whitney, in 1780. That it *was* preserved, and that it *is* the original document, and not a copy, is evident on the slightest inspection.

This covenant was superseded by the one which was in use at the commencement of my ministry, and that again by the one that was introduced by the present pastor, in 1817; neither of which is more or less liberal than the original covenant, and to either of which I suppose any conscientious Trinitarian or Calvinist might assent.

Our church is not, and never was, a sectarian church; and there is nothing in its organization or constitution which requires that either the pastor or the members of it should hold this or that particular system of religious belief. It admits of change. It is an Independent Congregational church. It professes to adhere to the two great principles of Prot-

estantism — the *sufficiency of the Scriptures*, and the *right of private judgment*. It does not aim to secure a uniformity of faith among its members; all of whom are allowed and encouraged to examine for themselves, and who are subjected to no church censure, and no loss of caste, and no social disadvantage, in case they should depart from the views which are entertained by the pastor or by the majority of the brethren. We hold to freedom and progress in religion as well as in other matters, and believe, that, much as religious freedom has been infringed upon, there has been progress in religious knowledge, not in this church only, but in the churches of New England generally, during the century which we have been reviewing; and further, that *progress* should continue to be the object and aim of all the disciples of Christ. We do not doubt that those who shall come after us will have clearer, more enlarged, and rational views of the doctrine of Christ than any to which the human mind has yet attained. We would not take any system of theology that has been embodied in human creeds, or that has been advocated by the most eminent divines, even of our own faith, and transmit it, in a stereotyped form, to future generations. For we believe that “more light is yet to break forth from God’s holy word,” which the darkness of the nineteenth century comprehendeth not, but which shall illuminate and bless future generations. The Christianity of Christ is immutable; but the Christianity of the church, the Christianity of creeds, varies from age to age; and it may be late, if ever, that the one shall be brought into an exact conformity with the other.

I trust I shall be pardoned, if I add to this extended note the following sentiments of the venerable Robinson, of Leyden, taken from his celebrated farewell discourse to our Pilgrim fathers, as reported by Governor Winslow, who was present and heard it; and which appeared in print, for the first time, in 1646, just two hundred years ago.

“He charged us before God and his blessed angels to follow him no farther than he followed Christ; and, if God should reveal any thing to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy word. He took occasion, also, miserably to bewail the state and condition of the reformed churches, who were come to a period in religion, and would go no further than the instruments of their reformation. As, for example, the Lutherans, they could not be drawn to go beyond what Luther saw; for whatever part of God’s will he had further imparted and revealed to Calvin, they will rather die than embrace it. And so also, saith he, you see the Calvinists, they stick where he left them; a misery much to be lamented; for though they were precious shining lights in their times, yet God had not revealed his whole will to them; and were they now

living, saith he, they would be as ready and willing to embrace further light, as that they had received. Here also he put us in mind of our church covenant, at least, that part of it whereby we promise and covenant with God, and one with another, to receive whatsoever light or truth shall be made known to us from his written word; but withal exhorted us to take heed what we received for truth, and well to examine and compare it with other scriptures of truth before we received it. For, saith he, it is not possible the Christian world should come so lately out of such antichristian darkness, and that full perfection of knowledge should break forth at once."

"Words," said Dr. Prince, of Boston, one hundred years ago, "almost astonishing, in that age of low and universal bigotry." Would that the spirit which they breathe might be infused into all the New England churches of the nineteenth century!

NOTE D. Page 28.

The following votes of the precinct, passed at different dates, may remind us of our superior privileges, while they carry us back to "a day of small things."

"December 31st, 1744. Voted to build a meeting-house.

"Voted, that the meeting-house should be set on the most convenient spot on a corner of land between the road coming from Nathaniel Oak's, and the road coming down from Benjamin Lull's, and leading down to Cold Harbour Bridge.

"Voted, that the meeting-house should be forty-six feet in length, and thirty-six feet in wide, and twenty feet post.

"Voted and granted the sum of fifty pounds lawful money [\$ 166.66], to be paid in money, labor, or timber for building the meeting-house."

"April 26th, 1745. Voted to raise the meeting-house on Tuesday next, to begin at nine o'clock in the morning.

"Voted, that every man should provide *according as he was spirited.*"

"August 26th, 1745. Voted and allowed six shillings [twenty-five cents] for scoring timber, and six shillings and six pence [twenty-seven cents] for hewing, and eight shillings [thirty-three cents], per day, for framing, boarding, and shingling."

"November 17th, 1746. Put to vote to see if they would lay the meeting-house floor. Passed in the negative.

"Put to vote to see if the precinct would glaze the meeting-house forthwith, or as soon as glass can be provided. Passed in the negative.

"Desolved the meeting."

“December 29th, 1746. Voted and allowed to Lieutenant William Holloway, for entertaining the council at the ordination, £ 20, 16 s.”

“June 8th, 1747. It was put to vote to see if they would buld the pulpit, past in the nigitive.

“Voted and granted the sum of £ 150, old tenor, for glazing and finishing the meeting-house.”

“September 4th, 1747. Voted to build the pulpit, the deacons’ seat, and the minister’s pue.”

“January 30th, 1748. It was put to vote to see if the precinct will have as many pues as can be built by the walls of the meeting-house with conveniency, and fouer more in the hind part of the body of seats. Past in the affirmative.

“The precinct voted to build the body of seats in the meeting-house by the last day of May.”

“September 4th, 1749. It was put to vote to see if the precinct would build the gallary stairs and lay the gallary flors, and build the brest work of the gallary by the last of next October, come twelve months. Past in the affirmative.

“It was put to vote to see if the precinct will grant *the pue ground* in the meeting-house to those who have paid most on real and personal estate, and one poll only, to what hath been already don to the meeting-house, they building them by the last of next October, come twelve months, or forfeit the ground to the precinct’s use again. Past in the affirmative.”

“November 13th, 1749. Voted, that they would have twenty pues in the meeting-house.”

August 13th, 1752. A committee, chosen for that purpose, reported the following list of persons, who were the highest payers on real and personal estate, &c., to whom, in the order they are named, the choice of *pew ground* in the meeting-house was allotted.

Lieut. William Holloway.
 Capt. James Eager.
 James Ball.
 Samuel Gamwell.
 Cornet Simeon Hayward.
 Pelatiah Rice.
 Deacon Matthias Rice.
 Nathan Ball.
 Jacob Rice.
 Timothy Fay.
 Ensign Rice.
 Jonathan Bartlett.
 Josiah Bowker.

Lieut. Bezaleel Eager.
 Jesse Brigham.
 Gershom Fay.
 Samuel Allen.
 Thomas Billings.
 James Eager, Jr.
 John McAllister.
 Deacon Jonathan Livermore.
 Thomas Goodenow.
 Seth Hudson.
 John Oak.
 George Oak.
 Seth Rice.

Finally, on the 11th day of March, 1754, the question was put to see if the precinct would *finish the meeting-house*, and it passed in the affirmative. Although it appears, from subsequent votes, that leave was given to different individuals to build pews, at their own expense, for their own use, in parts of the gallery that were unoccupied.

November 11th, 1765. The following *females* petitioned for leave to build a pew “behind the long gallery seats in the east end”: — Hannah Wood, Dinah Fay, Sarah Rice, Beulah Wood, Mary Brigham, Betty Tenney, Abigail Keyes, Anna Goodenow, and Mary Fay; and leave, of course, was granted.

And, September 6th, 1756, the precinct voted and granted the sum of six pounds, ten shillings, and six pence, three farthings, to pay for finishing the meeting-house.

“Tantæ molis erat Romanam condere gentem.”

Up to the date of the incorporation of this town, in 1766, nearly all the votes of the precinct recorded in the Precinct Book relate strictly to parish or ecclesiastical affairs. I do not find a single vote relating to schools, highways, bridges, &c.; and it was not till April, 1766, that a proposition was made “to build a pound,” and “to provide a reading and writing school-master,” and, in the following November, “to repair their highways by a rate.” It seems too, that, even at this date, *the pew-ground* had not all been taken up, as that “over the women’s stairs” was granted at this time to John Martyn (son of the minister), Henry Gaschett, Timothy Brigham, Silas Rice, Jonathan Bartlett, and Gideon Hayward.

NOTE E. Page 31.

I have learned, since the delivery of this Discourse, by an examination of the Town Records of Westborough, that, after Northborough became a separate precinct, till its incorporation in 1766, the inhabitants of the precinct continued to exercise their rights as citizens of Westborough, and received their share of the appropriations that were made from time to time for the support of schools, for repairing the highways, and for other objects of public utility. Hence, there was no necessity for making any appropriations, as a precinct, except for the support of public worship.

NOTE F. Page 32.

I cannot forbear adding, in a note, a more extended notice of the Rev. Mr. Whitney, taken from my "History of Northborough," which is now out of print.

"The services at his ordination were performed by the following persons: — Rev. Mr. Morse, of the Second Church in Shrewsbury (now Boylston), made the Introductory Prayer; Rev. Mr. Whitney, of Petersham, the father of the candidate, preached from Matthew xxviii. 19, 20; Rev. Mr. Parkman, of Westborough, made the Consecrating Prayer, and gave the Charge; Rev. Mr. Smith, of Marlborough, expressed the Fellowship of the Churches; and Rev. Mr. Bridge, of Chelmsford, made the Concluding Prayer."

"Distinguished for the urbanity of his manners, easy and familiar in his intercourse with his people, hospitable to strangers, and always ready to give a hearty welcome to his numerous friends; punctual to his engagements, observing an exact method in the distribution of his time, having a time for every thing, and doing every thing in its time, without hurry or confusion; conscientious in the discharge of his duties as a Christian minister, catholic in his principles and in his conduct, always taking an interest in whatever concerned the prosperity of the town and the interests of religion, he was, for many years, the happy minister of a kind and an affectionate people. . . . He was extensively known by his 'History of Worcester County'; a work highly valuable for the facts it records, many of which would probably have been lost, had they not, with great pains and fidelity, been collected and embodied in this work. . . . The other printed writings of Mr. Whitney, so far as they have come to my knowledge, are, two discourses, delivered July 4th, 1774; a sermon delivered at a lecture, July 4th, 1776, on publishing the Declaration of Independence; a half century sermon, preached June 1st, 1796; a sermon at the ordination of his son, Rev. Peter Whitney, of Quincy, February 5th, 1800; a sermon preached at Shrewsbury, February 16th, 1810, at the funeral of Mrs. Lucy Sumner, wife of Rev. Joseph Sumner, D. D.; and a notice of a remarkable apple-tree, in the first volume of the 'Memoirs of the American Academy of Arts and Sciences.'

"Mrs. Whitney [formerly Julia Lambert of Reading] survived her husband nearly five years, and died at Quincy, while on a visit to her children, January 10th, 1821, aged seventy-nine years. All who knew Madam Whitney will bear testimony to her worth, and admit that she possessed, in no common measure, dignity of manners, sprightliness of mind, and goodness of heart. She was, indeed, a most pleasant companion and a most valuable friend."

The writer now adds, that, with a very moderate income, Mr. Whit-

ney brought up a large family, giving all his children a good education, sending one of his five sons to college (Rev. P. Whitney, of Quincy), and fitting others for various useful walks, in which some of them still continue. Of his four daughters, one died soon after her marriage; the other three, with two of the sons, settled in Quincy, were all well married, and all survive to this day. Soon after the death of Mr. Whitney, a tomb was built by his family, a part of the expense being borne by the town, in which his mortal remains were deposited, and a marble slab, by a vote of the town, placed over it with the following inscription: —

“In memory of the Rev. Peter Whitney, pastor of the Religious Society in this town, who died February 29th, 1816, in the 72d year of his age, and the 49th of his ministry,

“The esteem and veneration of his flock have devoted this monument.”

The present pastor gave some account of his own stewardship in a discourse delivered on the completion of the twenty-fifth year of his ministry, which was printed.

In preparing the following notice of the Celebration, at the request of the Committee for Publication, we have availed ourselves of portions of the account published in the “Boston Daily Advertiser,” written, while the memory of the occasion was fresh, by one who was an interested partaker in it.

“NORTHBOROUGH, MASS., *June 1, 1846.*

“This day is the centennial anniversary of the gathering of the first church in this town, and the ordination of its first pastor, Rev. John Martyn. As Northborough was politically, for many years after this event, the Second Precinct of Westborough, the collecting of the church is naturally considered the epoch which most properly marks the beginning of the independent existence of this beautiful and flourishing town. The members of this church and society, therefore, with their friends from abroad, have united to-day in a centennial celebration, which has passed off, in every regard, most agreeably.

“If the early settlers of Northborough chose the day for their ordination from any regard to the beauty of nature and of the season, it must be owned that they were men of quick and pure taste. For Northborough itself, beautiful as you know it to be always, can never appear to such advantage as in this ‘queen of the months,’ when all the hills around it, and the whole valley, are in the very richest verdure. The long storm of last week had brought every thing to perfect freshness, and

we felt to-day, as one of our friends reminded us, that the very arch of heaven was newly opened for the solemnity,—in the sudden dispersion of a week's clouds and rain.

“At eleven o'clock, a large congregation gathered in the church, which stands finely on a rising knoll overlooking the village. It is a good old New England church, of the older fashion, having been built near the site of the first meeting-house, in 1808. Its large dimensions were put fully into requisition by an interested audience.”

The following was the order of services.

ANTHEM. “THE LORD IS IN HIS HOLY TEMPLE.”

ORIGINAL HYMN. BY M. W. L.

Almighty power! whose sovereign grace
Hath kindly led us on our way;
Whose guardian care hath blessed our race,
And brought us to this happy day;—

Thou, whose protecting hand hath led
Our exiled fathers to a home,
When from their native land they fled;—
With grateful hearts to Thee we come.

Inspire our hearts with sacred fire,
To warm and gladden all our life,
That we like them may never tire,
Till we have conquered in the strife.

Father! accept the prayer we raise,
And humble praises which we bring;
And, through the remnant of our days,
Thy love and goodness may we sing.

One hundred years have passed away,
Since first our fathers gathered here;
We meet to celebrate the day
Which to our souls is justly dear.

And when in dust this house shall lie,
O, may our spirits, God of Love!
Receive a temple in the sky,—
A heavenly home with Thee above!

PRAYER, BY REV. W. BARRY, OF FRAMINGHAM.

HYMN. "IN PLEASANT LANDS ARE FALLEN THE LINES," &c.

DISCOURSE, BY REV. JOSEPH ALLEN.

CENTENNIAL HYMN. BY L. C. A.

One hundred years have passed away,
 Since first, where now we stand,
 To form a Christian brotherhood,
 There met a feeble band :
 " Ten righteous men " alone stood forth
 To consecrate the shrine,
 By holy ties together bound,
 In days of Auld Lang Syne.

Then met, in that " unfinished hall,"
 The matron and the sire,
 To bring their humble offering,
 And light the altar fire :
 Aged and venerable forms
 On benches rude recline, —
 The *seats of honor* for the men
 That lived in Auld Lang Syne.

For miles along the untrodden way,
 And through the forest wild,
 In summer's heat and winter's cold,
 The mother led her child
 Far to the plain old meeting-house,
 To hear the word divine ; —
 That was their zeal to worship God,
 In days of Auld Lang Syne.

But now our fathers, where are they,
 The glory of our youth, —
 The honored pastors of our sires,
 Their guides to heavenly truth ?
 Their children's children, here we meet
 Around this sacred shrine,
 To honor those who bravely toiled
 In days of Auld Lang Syne.

And now the dark and gloomy "day
 Of our small things" is o'er,
 And we will reach the helping hand
 To those who need it more :
 So children's children, in their turn,
 In future years shall join
 To bless the friends that strengthened them
 In days of Auld Lang Syne.

PRAYER, BY REV. J. H. ALLEN, OF JAMAICA PLAIN, ROXBURY.

BENEDICTION.

After the services, the congregation went in procession to the hotel, where an entertainment had been liberally provided by Mr. Blake for the large company that were assembled. We were gratified by the presence of several strangers, among whom were S. F. Haven and J. C. B. Davis, Esqrs., of Worcester, and the Rev. Messrs. Alger of Marlborough, Barry of Framingham, Hale of Worcester, and Brigham of Taunton. Many sons and daughters of Northborough had also gathered to pay this tribute of affection and respect to the venerable church which had blessed their infancy and instructed their youth.

The following sentiments, with the remarks accompanying, make the only record we are able now to give of the intellectual entertainment that followed the collation.

1. *The Day*, — which calls together fathers, mothers, and children, grateful to those who established the institutions of religion here, and pledged to sustain and transmit them to ages yet to come.

2. *The Memory of John Martyn and Peter Whitney*. They labored in the vineyard of their Master ; they were faithful servants ; they have gone to give an account of their stewardship.

To this the Rev. Mr. Allen replied, by speaking, in a few appropriate and respectful words, of his two predecessors, whose labors had laid the foundation and prepared the way for the religious education of the town ; and of the duty which now devolves upon us, of preserving faithfully the heritage we have received from our fathers.

3. *The Memory of Jonathan Livermore*, — the first deacon of this church, and the first clerk of this precinct, — a faithful public servant, a true man, and one that feared God, with his household. The fidelity and piety of the old man have been transmitted to his children's children.

The Rev. William Barry, of Framingham, responded to this, regretting the absence of the Rev. A. A. Livermore, of Keene (a descendant of Dea-

con Livermore), and expressed his interest and gratification in the proceedings of the day.

4. *The Memory of Deacons Isaac Davis and Nahum Fay*,— whose integrity, piety, and religious trust are worthy of the imitation of every religious community.

This sentiment called forth F. W. Gale, Esq., of Worcester, a native of Northborough, and grandson of Deacon Davis. He spoke of his former desertion of New England for the West, as if a better home could be found anywhere than in old Massachusetts; and earnestly besought the young men of his native town to remain faithful to their duty to the place of their birth.

5. *Hon. John Davis*. Though reared among us, we are too generous to claim him for our own. He belongs to his country. The people appreciate his worth.

A letter was here read from the Hon. John Davis, expressing his regret at not being able to attend our celebration, his strong sympathy with the spirit of the day, and his interest in the place of his boyhood. His son, J. C. B. Davis, Esq., of Worcester, being present, spoke modestly of his connection with our distinguished townsman, and claimed a share in whatever concerns the town to which he is bound by so wide a relationship. A letter was also read from S. Greele, Esq., of Boston, who was unable to join (as he had been invited to do) in the festivities of the day.

6. *Marlborough*,—the ancient plantation incorporated in 1660. She comes by her representative, to congratulate her children that Christian institutions are sustained in their purity amongst them.

This was responded to by the Rev. Mr. Alger, of Marlborough, whose remarks harmonized well with the spirit of the time and occasion.

7. *The American Antiquarian Society*. In its birth, the pride of our county; in its youth, an honor to our State; in its maturity, an ornament to our country.

S. F. Haven Esq., of Worcester, Secretary of the Antiquarian Society, being called forth by this sentiment, spoke at some length of the interest and value of antiquarian pursuits; of the services rendered in this regard by the New England clergy, among whom he made honorable mention of the ministers of this town; and of the true respect to our ancestry, as distinguished from the foolish imitations sometimes found of the emblems of European heraldry.

8. *The Clergy*,—set apart to minister at the altar, and to offer the sacrifices of the people;—may they always be found with clean hands and with pure hearts, and devoted to the great work of their Master.

The Rev. C. H. Brigham, of Taunton, a descendant of one of the old families of this neighbourhood, replied to this sentiment in a strain of

pleasant remarks, — speaking in particular of the harmony and stability by which the church in Northborough has been honorably distinguished, in contrast with many others, as shown by the fact, that no minister has been dismissed, and that the present is only the third of those whose united ministries have already filled a century.

9. *The Gassett Fund*, — a noble gift from a cheerful giver; — may it never prove a source of dissension, but be the means of propagating a true faith that shall be a little leaven to leaven the whole lump.

10. *New England*, — the best country God ever gave to a people; — may we, who have received it from the hands of our ancestors, transmit it to posterity, with its customs, laws, and government, improved with the advancement of the ages.

The Rev. E. E. Hale, of Worcester, here spoke with great interest of his recent establishment in Worcester county, truly regarded as the heart of New England, and of his pleasure in being thus entitled to respond to that call. After some remarks characterized by hearty good feeling and earnestness, he called our attention, by a bold and striking figure, to the great thought of that progress of the human mind through centuries, indicated in this centennial celebration. The middle of each century has been said to be marked by some great epoch in history, — as the sixteenth by the Reformation, the seventeenth by the struggle for liberty in England, and the nineteenth by the wide diffusion of freedom and general ideas. As in the great trigonometrical survey of our State, by a concerted series of observations, a signal, shown upon Mount Adams in the extreme west, is repeated on Wachusett in the centre, and so seen from the Blue Hills near the shore, spanning the State in two great strides; — so the eighteenth century, marked by the founding of New England churches, serves as a *middle station*, interposed between the seventeenth and nineteenth, to transmit the reflected light of the past.

11. *Our Pastor*, — a watchful sentinel, always at his post; a good shepherd, leading his sheep into green pastures; a faithful steward, always ready to give an account of his stewardship.

In the course of some miscellaneous conversation, the chair abruptly called on the Rev. J. H. Allen, of Jamaica Plain. With an allusion to the well-known anecdote of Lamb, who said to Coleridge, “I never heard you do any thing else but preach,” he expressed his regret at being known only as a preacher and an unfamiliar guest, where in his boyhood he had found a welcome at every fireside; and his joy at being able now to testify his warm personal interest in that spot which would always be to him a home. Two places, Northborough and Boston, were with him identified with the name of New England; for their good name he was jealous as for his own. And though there seemed cause for fear, sometimes, lest the best blood of New England should be all drawn away and poured

into the great opening veins of the gigantic West, and its ancient prosperity should fail, yet here every thing was so open, generous, fresh, and hospitable, that there could be no room left for fear, only for gratitude and hope. He concluded with urging the need of individual character, intelligence, and manly independence, as the only safeguard for the true well-being of our country.

12. *The Inhabitants of Northborough.* May they vie with each other, not as followers of Paul, of Apollos, or of Cephas, but as the advocates of the great principles of Christianity, not by profession merely, but in life and conduct.

13. (Volunteer, by Mr. Anson Rice.) *The Day.* This day witnesses the church organized by our fathers one hundred years ago, divided into three. May the next centennial witness our descendants united in one, with one creed, and that founded on the abiding principles, faith, hope, and charity.

14. (Volunteer, by Mr. G. H. Williams.) *Our next Centennial*, — may it dawn on a world without a slave.

“And may that centennial be the town’s centennial in 1866,” — was the response given, amidst the welcome which this sentiment received from the assembled guests.

Mr. T. P. Allen, of the Cambridge Theological School, being summoned by an allusion to Dr. Prentice, of Lancaster (mentioned in the Discourse), spoke with the design of enforcing the idea of this last Christian wish. His remarks were directed to the need of holding up that lofty spiritual view of the Christian faith, making religion an affair of the character and life, not of creeds, and thus reconciling diversities of opinion in real unity of the spirit.

Dr. Johnson, of Northborough, being called up by a humorous allusion to his English namesake of the last century, spoke briefly, but earnestly, of that especial object of a true education, to unfold and train the individual character, and develope the characteristic strength and excellence of each person. When he sat down, he was greeted by the following encomium : —

“The Dr. Johnson of a hundred years ago, we are sorry to say, sometimes preached better than he practised ; our Dr. Johnson, we always thought till now, practised better than he preached.”

We regret that the sketch offered above is so imperfect, and that we cannot give a more distinct account of the remarks which were made. They were in a tone corresponding with the spirit of the whole occasion, and aided to sustain the interest, which did not seem to flag in the least, even at the close. Among the speakers were Mr. Nahum Ball, of Harvard University, and Messrs. Wood, Lincoln, and Rice, of Northborough. Nor should we omit to notice the readiness and skill with

which the chairman, George C. Davis, Esq., performed the duties of his place, or the music which was agreeably interspersed, under the direction of Mr. Jairus Lincoln.

The general direction was given to the remarks by the series of "Sentiments" which we have copied above; but besides these, many humorous allusions and pleasant sayings came spontaneously with the occasion, and cannot be given here. The whole afternoon, from a little after one till nearly six, was spent in the free interchange of kind feeling, and interesting, sometimes eloquent, remarks; so that it was the universal acknowledgment of those present, that "they had never seen a public dinner where the spirit of all was so perfectly kept up, and where every speaker entered so fully into the cordial, friendly, hospitable tone of the whole celebration." After nearly five hours spent at the table, the whole assembly sang,

"From all that dwell below the skies,"

and, having adjourned to meet at the centennial of the town's incorporation, in 1866, separated to their several homes. And thus ended a successful and agreeable celebration, the auspicious beginning of a new century.

Invitations were extended to the other religious societies in town to unite with us in the celebration, which, to our very great regret, were respectfully declined. It was proposed by the pastor of the First Church, at the Parish Meeting in March, that we, as members of the First Parish, should waive our right to appropriate the day to ourselves, and that the celebration of the first establishment of religious institutions in this town should be made a town affair; and this proposition was seconded by the unanimous consent of the persons present, and a committee was appointed to confer with individuals of the other societies on the subject.

In the hope and expectation that our desires in regard to this matter might be accomplished, a meeting of the citizens of Northborough, without distinction of sect, was called just two weeks before the day of the celebration, to make *all* the necessary arrangements for the occasion. No members of the other societies attended, and, accordingly, a committee of arrangements was chosen from the First Parish.

Unwilling, however, to leave the matter here, the pastor called personally on the Rev. Mr. Wakefield, of the Baptist Church, and addressed a note to the Rev. Mr. Houghton, of the Evangelical Congregational Church, which, with the reply, are published with the consent of the writers.

"NORTHBOROUGH, *May* 29, 1846.

DEAR SIR: — I intended to call on you, but, as the weather is stormy,

I have concluded to write what I have to say. Without preface, then, I hope you will come to our celebration next Monday, and I hope your people will come. I was never more in earnest in my life than when I expressed my desire that it should be a *town affair*, and that arrangements should be made for it in a meeting of the citizens of Northborough, such as was called a few days since. Circumstances, over which I have no control, have somewhat changed the character of the celebration; but, so far as I have any influence in the matter, it will not be sectarian in any sense, and I sincerely believe that my Discourse, especially what relates to the Rev. Mr. Martyn, will be as acceptable to your people as to mine.

“I shall be glad to have you make one of the prayers on the occasion. I have invited the Rev. Mr. Day, as he is fond of antiquarian lore, and as he is the pastor of the church which is the ‘mother of us all.’

“It will give me pleasure to have your people generally with us, on that occasion.

“Perhaps it is as well that the celebration should be conducted by our society. The proper centennial *for the town* will be in 1866, which I do not expect to witness.

“Yours very truly,
JOS. ALLEN.”

“NORTHBOROUGH, *Monday morning, June 1st, 1846.*

REV. MR. ALLEN.

“DEAR SIR: — Your polite note of the 29th inst. was received on Saturday evening, and I am happy of this opportunity to express my hearty acknowledgments of your courtesy towards me and my people, in this whole matter of the celebration. So far as my own feelings are concerned, it is exceedingly unpleasant to be constrained, for any reason, to keep aside from an active part in the proceedings of this day. I think all my people feel it unpleasant to refuse the courteous invitation which has been extended to us by your society, to join them in the commemoration of the founding of the first church in Northborough. So far as the act of commemorating that particular event is concerned, we feel that we could do it with all propriety. All know, of course, that that church was a Calvinistic church, embracing the same views as those on which the church to which I minister is also founded. It is known, also, *to the world*, that we, as a denomination, regard such a foundation as essentially different from the foundation of the churches which are now called Unitarian. And it seems, in our view, — rather in *my own*, for I have heard no expression of opinion from my people, — it seems in my view, after much deliberation, to be quite inconsistent with our convictions of truth,

for us to say, as the proposed union would, as I look upon it, *make* us say, that either foundation for a Christian church is equally good. For it is known, of course, that the *characteristic* views of the original church are rejected by the church now standing in their place. It seems to me, moreover, that any proper celebration of the founding of a *church* should be *specifically* religious in its character. And in the present case, were I to take any part, I should be compelled by courtesy to refrain from expressing what I should feel the occasion called for, and could only with difficulty avoid a *virtual* acknowledgment that views which I hold to be essentially different are equally deserving of our cordial sanction.

"I may be mistaken as to the language or import of a union on our part. But feeling as I do in respect to it, I must respectfully decline an acceptance of your polite invitation.

"Wishing you and your people a pleasant and agreeable time in the celebration proposed, I am,

"Respectfully, your humble servant,

"W. A. HOUGHTON.

"REV. JOS. ALLEN."

It was a sad disappointment to many that we could not harmoniously unite in the celebration of the day. We trust, however, that the refusal to accept our cordial invitations does not indicate unkind feelings on their part, and will not be suffered to interrupt that harmony which has so generally and so happily prevailed in our favored community.

The note addressed to the Rev. Mr. Day received the following answer :

"MARLBOROUGH, *June 8th*, 1846.

"DEAR SIR : — Your favor, inviting me to attend the centennial celebration of the foundation of religious institutions in Northborough, reached me on Saturday, consequently not in season for me to return an answer before the day arrived.

"I take the earliest opportunity which my engagements have permitted, to acknowledge your politeness, and to express the satisfaction it would have given me to be present on the occasion. I was called out of town, however, in another direction, by the illness of a friend, considered near her end. In the hope that the address you delivered will be given to the world through the press,

"I remain very respectfully and truly

"Yours, &c.,

"GEORGE E. DAY."

No. IV.



(Boston: 1861.)

HISTORICAL SKETCH OF NORTHBOROUGH.

BY REV. JOSEPH ALLEN, D. D.

NORTHBOROUGH is the youngest of the four *Borough* towns, not having been incorporated till 1766; although it became a precinct, known as the Second Precinct in Westborough, twenty-two years before; viz., October 20, 1744, O. S., answering to October 31, N. S. It did not acquire the rank or enjoy the full immunities of a town till the commencement of the Revolutionary war, when, by a general act of the Provincial Congress, all incorporated districts were declared to be entitled to all the privileges and immunities of towns.

From 1717, when Westborough, then including the principal part of Northborough, was incorporated, till 1744, the inhabitants of the whole district formed one corporate body, who met together at the same place, for the transaction of public business and for public worship, and made appropriations from the common treasury for the support of the minister, for the purposes of education, for the repair of the highways, &c., and, with the exception of public worship, this united action continued till 1766.

Northborough contains, within its present limits, 10,150 acres—a little less than sixteen square miles. It is of irregular shape; its greatest length being from the north-east to the south-west. It lies principally in a valley, between the high lands of Marlborough on the east, of Berlin on the north, and of Shrewsbury and Boylston on the west. This interval spreads out to the south, and extends to the hills of Hopkinton and Upton, including a large part of Westborough.

The river Assabet, which has its sources in the hills of Grafton and Shrewsbury, runs through the town, forming part of the boundary line on the south-east, between Westborough and Northborough. It receives several tributaries in its course, and furnishes water-power for two cotton-mills and several saw and grist-mills and comb shops. Its general course is north and north-east, leading to Feltonville and Assabet, and thence to Concord, forming the north branch of Concord river, which falls into the Merrimac at Lowell. Its Indian name

has been retained, which has also been given to a beautiful hill near the village, formerly called Liquor Hill. The principal streams that fall into the Assabet in its course through the town are: 1. Hop Brook, which, rising in Shrewsbury, crosses the south-west angle of the town, furnishing water-power for a saw-mill and grist-mill, and falls into the Assabet soon after that river enters the town. A small stream, called Bummit Brook, which carries the saw-mill of Jonathan Bartlett, falls into Hop Brook. 2. Stirrup Brook, the outlet of Great and Little Chauncy Ponds; the former in Westborough, in the vicinity of the State Reform School; the latter lying wholly in Northborough. This stream furnishes water-power for Bartlett's saw, shingle, and grist-mills, and falls into the Assabet in the north-easterly part of the town.* 3. Cold Harbor Brook, which, rising in Shrewsbury, and receiving a tributary stream from Rocky Pond in Boylston, furnishes water-power for two grist-mills and a saw-mill; then running through Cold Harbor meadow, and crossing the road between the village and the Old Congregational Church, forming other mill-sites, falls into the river Assabet, a hundred rods below the bridge. 4. Howard Brook, which, having its sources in the north-westerly part of the town, crosses the Clinton road a little to the north of the New Cemetery, furnishing water-power for a saw-mill and two or three comb-shops before it falls into the Assabet.

The surface, though more even than that of most of the towns in Worcester County, is diversified by hills and valleys, by rocks and plains, by swamps and meadows. The soil is generally fertile, most of the cleared land producing fine crops of hay and grain, with excellent pasturage, especially on the hills. In the northern part of the town the land is very uneven, being composed of ledges of rock, principally *gneiss*, lying in strata, having in some places a dip of 70° or 80°. This is the principal rock of this part of the State, though the strata differ widely in different localities, being less regular and less easily worked in this region than in the towns farther south. There is a vein of *hornblende* running through the town from north-east to south-west, crossing the road that leads to Westborough, and forming a hard ledge about a mile south of the Railroad station, and extending through Cedar Swamp to Tomlin Hill, so called.

In the westerly part of the town, the rocks are of a slaty structure, and seem to contain a good deal of iron ore, as the rock easily decomposes when exposed to the air, having the appearance of iron-rust.

* George C. Davis, Esq., informs me that from old records which he has seen, it appears that the stream that forms the outlet of Chauncy Pond, was called "Honey Brook," probably from the swarms of wild bees found in that vicinity. Stirrup Brook, so called from a hill of that name in Marlborough, falls into Honey Brook below Bartlett Mills, and gives its name to the main stream.

Clay of a superior quality is found in several localities, from which large quantities of brick have been made, many of which were used in building the Cochituate aqueduct. Limestone is also found in a few places, but it has never been worked to any considerable extent.

The principal hills are Mount Assabet, overlooking the village, clothed on the eastern declivity by a fine grove of oaks—the other sides, with the summit, being cleared and cultivated; Ball Hill, at the north-west extremity, containing about 1,000 acres of excellent land for grazing or tillage; Edmund Hill north of the village, Cedar Hill to the south-east, and Tomlin Hill to the south-west. Besides these, there are other beautiful elevations giving a pleasing variety to the landscape, some of which are cleared and converted into pastures, and others remain covered with a fine growth of forest trees.

Besides artificial ponds formed by dams, there are only two natural collections of water worthy of mention. The larger of these is Little Chauncy Pond, near the State Reform School, and Solomon's Pond, in the north-easterly part of the town, so called in commemoration of an Indian of that name who was drowned therein.

The Village, so called by way of distinction, consists principally of buildings standing on half a mile of the main street, (which runs east and west, being a part of the old stage route from Boston to Worcester,) with such other buildings as are in close proximity to the Main street. Besides a goodly number of dwelling-houses, the village contains three handsome church edifices, two hotels, four English goods stores, a large shoe manufactory, a two-story brick school-house, the bank, the post-office, the rail-road depot, the engine-house, and the town-house.

The other principal roads are the one leading to Westborough, one to Feltonville, one to Boylston, and two, one east and the other west of the old Congregational church, leading to Berlin, Clinton and Lancaster.

Farming, in its various branches, furnishes employment to a large portion of the inhabitants, though many young men are engaged in the manufacture of combs and in the shoe business. The two cotton-mills on the Assabet have furnished employment to about fifty hands, and run two thousand spindles. One of these was destroyed by fire, December 3, 1860, but will probably be rebuilt. This was the old cotton factory, erected by a company in the time of the last war with Great Britain, 1814, at a cost of \$30,000. The other, which is of brick, was built in 1832-3, by the brothers Phineas, Joseph, and Isaac Davis, Esqs., at a cost of \$30,300, (including four houses and land.) It remained in the possession of members of that family till the death of the last survivor, Isaac Davis, Esq., in 1859. Both factories are now in the possession of the Messrs. Pratt, of Grafton.

The manufacture of combs was introduced into this place by Haynes & Bush, about the year 1839, and is still carried on, to a considerable extent, by the Brothers Wilder & Warren, T. Bush, Milo Hildreth & Brothers, and several other firms or individuals.

The tanning business, also, is prosecuted to some extent in this town. It was commenced in the midst of the Revolutionary war, about 1778, by Deacon Isaac Davis, father of Gov. John Davis, continued by his sons, Isaac and Joseph Davis, Esqrs., and is now owned and carried on by his grandson, George C. Davis, Esq.

The Agricultural Railroad, which at present terminates in this village, furnishes an easy communication with the market; and, when completed, will form a desirable connection with the northern and north-western routes.

Settlement, Population, &c.

Some time previous to the close of the seventeenth century, some parts of the territory now included within the limits of Northborough had been laid out for farms. The first settler, according to tradition, was John Brigham, from Sudbury, to whom a grant of land was made in 1672, on "Licor Meadow Plain," as stated in the deed, and which we may suppose covered a tract of nearly level ground, extending north from the foot of Liquor Hill, or Mount Assabet, so as to include the site of the saw-mill, which he soon afterwards erected, and of the log-cabin which he built, near where the saw-mill of Wilder Bush now stands. Other grants of land were made in the same year; one to Samuel Goodenow, and another to John Rediat, "on the Nepmuck road that formerly led toward Coneticoat," both of which were probably within the bounds of this town.

At the time of the division of Westborough into two precincts, or parishes, that is, in 1744, the north precinct contained thirty-eight families. After the separation, measures were at once adopted by the inhabitants of the north precinct to build a meeting-house and to settle a minister. After much controversy respecting a location, the question was submitted to referees, who fixed on a spot a little to the west of that now occupied by the old meeting-house belonging to the First parish. The land on which it stands was given to the town by Capt. James Eager, April 26, 1745, for the use of the inhabitants, "so long," the deed runs, "as the said inhabitants of the north precinct shall improve said land for the standing of a meeting-house for the public worship of God."

Before the separation, the inhabitants of the whole district, comprising both towns, at first called "Chauncy," or "Chauncy Village," worshiped together in the old meeting-house, which stood near Wesson's tavern, now the Water-Cure establishment.

Northborough became an incorporated District, January 24, 1766 ; till which time its inhabitants continued to exercise their rights as citizens of Westborough, receiving their share of the appropriations made for the support of schools, for repairing the highways, &c.

From the date of its incorporation to the commencement of the Revolutionary war, in 1775, when, as above-mentioned, it assumed the rank of a town, Northborough exercised all the rights and enjoyed all the privileges secured to other towns, excepting the privilege of sending a delegate or representative to the "Great and General Court," in this case voting with Westborough. It raised money for the maintenance of public worship, for the support of schools, for repairs on the highways, &c., and was not backward in furnishing men to join the several expeditions, undertaken by the Government of England, for the conquest of Canada.

Three men joined the expedition to Halifax in 1754 ; two were at Crown Point in 1755 ; and in 1758, eight young men from this small district were with the army under Gen. Abercrombie, at his defeat before Ticonderoga, one of whom, Capt. Timothy Brigham, who lived till October 5, 1828, to the advanced age of ninety-three, was second in command under Capt. Samuel Wood of this town, (who died September 21, 1818, at the age of seventy-five,) of the company of Minute Men, which marched down to Cambridge on the memorable 19th of April, 1775, and which took part in the battle of Bunker Hill, on the 17th of June following, when Capt. Wood received a slight wound on the retreat of the American troops. The wound, though in the back, was not regarded as a dishonorable one ; nor was it of so serious a nature as to prevent the brave captain from attending public worship the following Sunday, in his native village, with the rent in his coat unrepaired.

The inhabitants of this precinct took an early and decided stand in defense of their rights in the controversy with the mother country, which preceded the breaking out of hostilities in 1775. As early as March, 1773, at a meeting of the citizens called for the purpose of consulting together on public affairs, it was "*Voted*, as the opinion of this district, that it is the indispensable duty of all men, and all bodies of men, to unite and strenuously oppose, by all lawful ways and means, such unjust and unrighteous encroachments, made or attempted to be made, upon their just rights ; and that it is our duty earnestly to endeavor to hand these rights down inviolate to our posterity, as they were handed to us by our worthy ancestors."

The following communication appears in the Massachusetts Gazette for February 17, 1773 : " We hear from Shrewsbury, that, one day last week, a peddler was observed to go into a tavern there, with a bag containing about 30 pounds of Tea. Information of which being had

at Northborough, about 5 miles distance, a Number of Indians went from the Great Swamp, or thereabouts, seized upon it, and committed it to the flames, in the road facing said Tavern, where it was entirely consumed." This was the same year that the tea was thrown overboard in Boston harbor, by a band of young men disguised as Indians.

In 1774, the District passed the following patriotic vote : " That we are determined to defend our Charter rights and privileges, at the risk of our lives and fortunes, and that the town desire the Committee of Correspondence to write to their brethren in Boston and inform them thereof." Again, June 3, 1776, a month before the Declaration of Independence was signed at Philadelphia, it was resolved : " That it is the mind of this town to be independent of Great Britain, in case the Continental Congress think proper : and that we are ready, with our lives and fortunes, if in Providence called, to defend the same."

Nor did these spirited resolutions end in idle words. At one time, five, soon after, three, at another time, five, at another, seven, and on one occasion, *seventeen* men were called for from this small town, and were marched hundreds of miles, to mingle in the scenes of war.

Nor was this all. Taking into consideration the hardships undergone by those who had entered into the service of their country, and especially the losses they had sustained by being paid in a depreciated currency, the town voted, December 28, 1780, in the midst of that winter of unprecedented severity, to raise their quota of men, (eight in all, to serve three years,) and *to pay and clothe them at their own expense*, allowing them forty shillings each a month, in hard money, in addition to their clothes.

The number was very small of those who refused to embark in the cause of freedom ; the names of four only being recorded as absentees, whose estates were confiscated near the close of the war. And although the people were reduced to the greatest straits, owing to the depreciation of the currency, the want of a circulating medium, and the embarrassments of debt, yet almost all proved loyal in the trying times that followed. Only four of the citizens of this town were implicated in the Shays Rebellion, as it was called, which had its headquarters in the western part of Worcester County, and which had its origin in these very grievances.

More prosperous times followed the adoption of the Federal Constitution, and Northborough shared with other towns in the general prosperity.

Churches, Ministers, &c.

Soon after Northborough had become a separate precinct, viz., in the winter of 1745, measures were taken for building a meeting-house,

with a view to the permanent establishment of public worship. The first meeting-house was built the same year; and on the 21st of May, 1776, O. S., answering to June 1st, Rev. John Martyn was ordained as the minister. Mr. Martyn was an able and faithful pastor; and during his ministry of nearly twenty-one years, was highly esteemed by his people, and by his brethren in the ministry. He died, after a short sickness, April 30, 1767, in the sixty-first year of his age. He was a native of Boston, and a graduate of Harvard College of the year 1724.

Rabbi Judah Monis, a converted Jew, for forty years Hebrew Instructor in Harvard College, and who had married a sister of Mrs. Martyn, of the name of Merrit, after the death of his wife in 1761, came to live with his brother-in-law, Mr. Martyn, where he remained till his death, April 25, 1764, at the age of eighty-one.

By his will, among other bequests, he left a legacy of one hundred and twenty-six pounds, as a fund, the interest of which was to be devoted to the relief of indigent widows of deceased clergymen, appointing trustees for apportioning it; who, with their successors, have fulfilled the trust. The fund now amounts to four hundred dollars. He also gave a silver cup and a large silver tankard, since converted into two cups, inscribed with his name, for the communion table.

The grave of Rabbi Judah Monis is near that of his brother-in-law, Rev. Mr. Martyn, in the old burying-ground, and both are marked by monuments, with appropriate inscriptions.

On the fourth of the following November, (1767,) six months only after the death of Mr. Martyn, Rev. Peter Whitney, son of Rev. Aaron Whitney, of Petersham, was ordained as his successor. Mr. Whitney was graduated at Harvard College in 1762, and was married to Julia Lambert, of Reading, by whom he had ten children, who lived to the age of maturity. Mr. Whitney's ministry was long, peaceful and prosperous, and terminated in his sudden death, February 29, 1816, in the seventy-second year of his life and the forty-ninth of his ministry.

The present senior pastor of the church, Rev. Joseph Allen, was ordained October 30th, 1816, at whose request, after a ministry of forty years, a colleague was given him, he still retaining his office. Rev. Trowbridge B. Forbush, a graduate of Meadville Theological School, the junior pastor, was ordained January 1, 1857.

The meeting-house of the First Congregational Society was erected in 1808, and remodeled in 1848.

Two other ecclesiastical societies have been formed in this town within the last thirty-five years, viz., the Baptist Society, organized February 3, 1827; and the Evangelical Congregational Society, April 3, 1832. Both are flourishing societies, and are furnished with hand-

some church edifices, erected, the former in 1860, and dedicated November 28; that belonging to the Evangelical Congregational Society in 1847, and dedicated February 23, 1848.

The first pastor of the Baptist church was Rev. Alonzo King. His successors were Edward Seagrave, William H. Dalrymple, Bartlett Pease, Artemas M. Piper, Tubal Wakefield, and Charles Farrar. The present incumbent, Rev. Silas Ripley, entered on his pastorate in May, 1855.

The pastors of the Evangelical Congregational Church were :—1. Samuel Austin Fay, ordained October 17, 1832; dismissed October 19, 1836. 2. Daniel H. Emerson, ordained October 19, 1836; dismissed April 23, 1840. 3. William A. Houghton, ordained July 5, 1843; dismissed June 11, 1851. 4. Samuel S. Ashley, installed June 16, 1852.

From March 1841 to December 1842, the pulpit was stately supplied by Rev. Dr. Bates, formerly President of Middlebury College, Vermont.

Schools, Lyceums, Libraries, &c.

Four years after the act of incorporation, that is, in 1770, the town was divided into four squadrons, as they were called; and ten years afterwards, or in 1780, a grant was made of £4,000, in a very depreciated currency, amounting to only \$175, which was increased by subsequent grant to about \$545, for building four school-houses; about \$136 for each.

The number of school-districts at present is six, in which schools are kept, on an average, six months in the year; the Centre School having two departments, each furnished with a separate teacher. For the support of these schools the town makes an annual appropriation of from \$1,200 to \$1,300. The wages of male teachers are from \$40 to \$50 a month, including board, while the wages of female teachers are from \$20 to \$25.

All the school-houses but one are of brick; the one in the centre is of two stories, and furnished with a bell; and all are of modern construction, and in tolerably good repair. The cost of the five brick school-houses was about \$7,000.

The first school committee was chosen April, 1826, agreeably to an enactment of the Legislature, passed March 4th, the same year; before which time the minister and the selectmen were the visitors and superintendents of the schools. The preceding year, 1825, this town chose a Committee of seven members, "on uniformity of school books," which committee, in May of the same year, made their report, recommending a list of class books to be used in all the schools in town,

to the exclusion of all others, which report was accepted, and a great and growing evil was thereby corrected. From this period, (1826,) more than ten years before the Board of Education was established, the school committee made a report to the town, each year, of their doings, and of the state of the schools, copies of which are contained in the town records.

In 1830, the town voted to introduce Holbrook's School Apparatus, which accordingly was done ; the articles were manufactured by Capt. Thomas W. Lyon, an ingenious machinist of this town. Two years earlier, 1828, the town adopted a system of regulations, which was published for the use of the teachers, and which, with some modifications, is still in force.

Few towns in this Commonwealth, it is believed, in proportion to their size, have furnished a larger number of teachers during the last half century than this. A friend has furnished us with a list, containing the names of fifty-seven teachers, male and female, whose education was obtained principally in our public schools, who found employment as teachers in this and other places, during the first thirty years of the present century. During the last thirty years, the number must have been much larger, as more than thirty have graduated at our Normal Schools, most of them at the one in Bridgewater. Many of them have found employment in various parts of the country. Some of the teachers who have gone from this town, have continued in the employment for thirty or forty years, and some are still in active service. Several attempts have been made to establish a permanent High School in this place, but hitherto without success. That institution, so much needed, and so earnestly desired by many, is yet *in the future*, but cannot, we think, long be delayed.

Although this is a reading community, there is no large public library in town, the people depending on parish, or private libraries, or book clubs. A juvenile library, afterwards converted into a Sunday school library, was formed in 1824, replenished by an annual contribution, and which for many years furnished reading for all the children in town, who chose to apply for them. Sunday school libraries are now connected with the several parishes, or religious societies.

Libraries for young women and for young men have been instituted, and have flourished for many years ; but, as the proprietors became scattered, the libraries went to decay, and have ceased to exist. A free public library, supported by the town, in accordance with a statute of the Commonwealth, passed May, 1851, would be a great public benefit, and is "a consummation devoutly to be wished." The benefits of such an institution will be realized in "the good time coming." A "Social Library" was instituted as early as 1792, and was main-

tained till its incorporation with the Free Library of the First Parish, in 1828.

A Lyceum was established in 1828, which, after continuing in active operation for about thirty years, gave place to the "Young Men's Lyceum," which flourished for a few years, and was then suffered to die out. A Course of Lectures has been given in the Town Hall each season since the winter of 1826-7, till 1860-1, a period of thirty-four years. For many years the lecture was followed by a discussion, or debate, on some subject previously assigned.

The population of the town, fifty years ago, was less than 800. It has more than doubled since, though the increase during the last ten years has been quite inconsiderable. In 1850, it was 1,535; in 1860, 1,563. The increase in wealth, during the same period of ten years, has been much greater in proportion to the number of inhabitants. In 1850, the valuation was \$625,596: in 1860, it amounted to \$947,539, being an increase of nearly \$322,000.

The Agricultural Branch Railroad, which has its present terminus in Northborough, was finished in 1855. The Northborough Bank was incorporated in 1854, with a capital of \$100,000: of this institution, George C. Davis, Esq., is President, and Abraham W. Seaver, Cashier.

In 1831, the town, by a unanimous vote passed March 7th, accepted a munificent donation of \$3,000 from Henry Gassett, Esq., a merchant of Boston, but a native of this town. This is an accumulating fund, one-sixth of the interest of which, after reaching the sum of \$4,000, is to be annually added to the principal, and the other five-sixths to be applied to the support of the minister, for the time being, of the First Congregational Society, so long as such Society should exist, and "maintain a good and convenient house for public worship on or near the spot where the present meeting-house stands." Mr. Gassett died in Boston, August 15, 1855, at the age of eighty-three.

The Town Hall was built in 1822, and a basement story added for a Vestry in 1833. The town clock was a present from the late Jonas Ball, a short time before his death, in 1847.

No. V.

THE
CENTENNIAL CÉLEBRATION

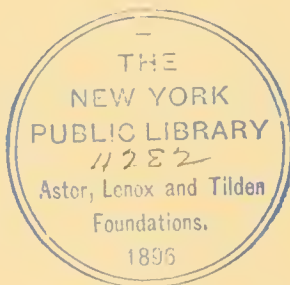
OF THE
TOWN OF NORTHBOROUGH, MASS.,

AUGUST 22. 1866.

Address by Rev. Joseph Allen.

PRINTED FOR THE COMMITTEE.

Northborough:
1866.



ADDRESS.

By Rev. Joseph Allen, D. D., of Northborough.

IN the beautiful month of June, in the year of our Lord 1636, might have been seen from the hills in the southeast part of this town a strange phenomenon. It was a company of men, women and children—one hundred in all—driving before them a herd of cattle, one hundred and sixty in number, which supplied them with milk on their long and toilsome pilgrimage. “They hewed their difficult way,” says the historian (J. S. PALFREY), “through thickets; and their simple engineering bridged with felled trees the streams which could not be forded. Tents and wagons protected them from the rain and sheltered their sleep. Early berries, which grew along the way, furnished an agreeable variety in their diet; and the fragrance of Summer flowers and the songs of innumerable birds beguiled the weariness of the pilgrimage. It occupied a fortnight, though the distance was scarcely a hundred miles. Mrs. HOOKER, by reason of illness, was carried in a horse litter.”

This Mrs. HOOKER was the minister’s wife, and this goodly company was composed of members of his congregation in Newtown, now Cambridge, and of the neighboring churches of Dorchester and Watertown, and their destination was the fertile banks of the Connecticut, where they laid the foundations of three flourishing towns—Hartford, Wethersfield, and Windsor; at first named from the towns they had left, Newtown, Watertown, and Dorchester.

An aged citizen of this town, forty years ago, pointed out to me what, in the old records, is spoken of as “the Nepmuck road, that formerly led toward Connecticoat.” It passed through the southeast corner of this town, over Rock Hill, by the dwelling-house of SAMUEL SEAVER and the State Reform School, through

Westborough and Hassanamesitt, now Grafton, and so on to the place of their destination.

A smaller company had preceded them in the autumn of 1635, and had probably taken the same route. These two companies of emigrants were the first of English descent who set foot on soil included within the boundaries of this town. From Rock Hill and the beautiful heights on which stands the State Institution in our neighborhood, they looked down upon Great and Little Channcey, and pathless forests, which have since been reclaimed and are now converted into cultivated farms. They may have had glimpses of the stream, dignified by the name of a river, the Indian name being still retained, that winds its way through our pleasant village, which, with its tributaries, now furnishes water-power to mills and factories of different kinds. They must have had a full view of what is justly regarded as one of the chief ornaments of the village—the hill, that rises so gracefully and stands so majestically before us, worthy of the new name by which it is now known, and destined, we trust, as the village grows in size and wealth, to receive the embellishments of enterprise and taste.

The great landmarks remain. The hills and valleys and streams are the same, in their main features, as when looked upon for the first time by civilized men, two hundred and thirty years ago. All else how changed! The tide of emigration advanced steadily from the settlements on the borders of the sea. From Watertown to Concord and Sudbury the way was not long or difficult, and the extensive meadows bordering the streams that then flowed unobstructed by mill-dams through those towns into the Merrimac, held out strong attractions to the new settler. Sudbury was incorporated in 1638, only two years after the emigration of the band of pilgrims to the banks of the Connecticut, of which I have spoken. The town increased and flourished for eighteen years, before another remove was undertaken. At length, in May, 1656, two hundred and ten years ago, the following petition was presented to the General Court, in more respectful terms than are used in these *degenerate* days :

“The humble petition of several of the Inhabitants of Sudbury, whose names are hereunder written, humbly sheweth : that whereas your petitioners have lived divers years in Sud-

bury and God has been pleased to increasè our children, which are now divers of them grown to man's estate, and wee, many of us, grown into years, so as that wee should be glad to see them settled before the Lord take us away from hence, as also God having given us some considerable quantity of cattle, so that wee are so straitened that wee cannot so comfortably submit as could be desired ; and some of us having taken some pains to view the country, wee have found a place which lyeth Westward about eight miles from Sudbury, which wee conceive might be comfortable for our subsistence.

"It is therefore the humble request of your petitioners to this kind Court, that you would bee pleased to grant unto us eight miles square, for to make a plantation.

"If it shall please this Hon'd Court to grant our petition, it is further than [then] the request of your petitioners to this Hon'd Court, that you will be pleased to appoint Mr. THOMAS DAXFORTH or Lieut. FISHER to lay out the bounds of the plantation, and wee shall satisfy those whom the Hon'd Court shall please to employ in it. So apprehending this weighty occasion, wee shall no further trouble this Hon'd Court, but shall ever pray for your happyness."

Of the thirteen persons whose names are subscribed to this petition, one, at least, THOMAS GOODENOW, subsequently lived within the borders of this town, and several others have descendants still living among us.

The petition was granted; a Committee was appointed to fix the boundaries of a plantation "six miles or otherwise," the record states, which, however, was to be forfeited unless "there be a town settled with twenty or more families within three years, so as an able ministry may bee there maintained."

The plantation of six miles square included, besides Marlborough proper, most of the territory comprising the towns of Westborough, Southborough, Northborough, and the new town of Hudson.

Till its incorporation in 1660, the plantation was known by the name of *Whipsuppenicke*, as the Indian plantation of six thousand acres adjoining on the northeastern border was called *Ockoocungansett*. This plantation, with several other tracts of land on the northern and western borders, was afterwards annexed to the original grant of six miles square.

In the meantime, "several families," as stated in the history of Marlborough, had settled, at an early day, west of Assabet and

near Chauncey pond, and had done so with an assurance, given as early as 1688, that they should be erected into a parish as soon as they were able to support a minister: and the people of Marlborough, in the spirit of liberality, had designated the line for division "at the cartway at Stirrup brook, where the Connecticut way now goeth, and to run a parallel line with the west line of the bounds of the town."

As early as 1660, *Cold Harbor Meadow* had received its name and had been laid out in thirty-four lots, which was probably the number of the proprietors of Marlborough plantation; and in 1672 grants of land were made to SAMUEL GOODENOW, JOHN and SAMUEL BRIGHAM, and JOHN REDIAT, all within the bounds of this town. SAMUEL GOODENOW's grant comprised the farms of the late Deacon JONAS BARTLETT and GILL BARTLETT on the Marlborough road. The tragical fate of his daughter MARY, and the almost miraculous escape of her companion, Mrs. MARY FAY, when overtaken by a band of ruthless savages, are too well known to require further notice. The grave of Miss GOODENOW still remains without a monument, and may soon become obliterated and unknown.

JOHN REDIAT's daughter, MEHITABEL, was married to NATHANIEL OAKES, who inherited his estate, and who lived on what is known as the *Old Parsonage*, having been in possession successively of the first two ministers of this town, JOHN MARTYN and PETER WHITNEY.

HANNAH, a daughter of NATHANIEL OAKES, was married to GERSHOM FAY, Jr., and was the mother of the late THAD. FAY, whom some of us remember as a *nonagenarian* nearly half a century ago.

SAMUEL BRIGHAM lived on the farm east of the Great Chauncey, now belonging to the State Reform School, and was the ancestor of the late Dr. SAMUEL BRIGHAM of Marlborough. His brother THOMAS lived in the westerly part of Marlborough.

Another brother, JOHN, received a grant of land in this same year, 1662, on what is called in the old records "Licor Meadow Plain," so called, I suppose, from its vicinity to the hill which was already known by the familiar name of *Liquor Hill*, now *Mt. Assabet*. Mr. BRIGHAM is understood to have been the first

settler in that part of Marlborough which forms the two towns of Westborough and Northborough. He built a log cabin, and set up a saw-mill on Howard brook, which, from that time, has been used as a mill-site, and where can be seen, or could a few years since, the remains of the cellar where JOHN BRIGHAM'S cabin once stood. Here he lived for many years a solitary life, until fear of the savages forced him to leave; soon after which, the cabin was burnt to the ground. His daughter MARY was married to GERSHOM FAY, Sr., grandfather of the late NAHUM FAY, Esq., who lived on the "Coram Farm," as it was called, some fifty rods this side of the west school-house. A large elm tree, growing in the cellar, marks the spot where once stood the house of GERSHOM FAY, the father of a large family, many of whose descendants are still with us, and whose farm, with subsequent additions, still remains in the possession of his descendants.

Among the first settlers of Northborough was SIMEON HOWARD, whose house stood a few rods west of this church, where the remains of the cellar are yet visible, and whose land extended on the north to the brook which is called by his name, and on the east to the road leading to the saw-mill. It formed the northern boundary of the meeting-house common, a triangular piece of land, consisting of two or three acres, given by JAMES EAGER, another of the first settlers, who lived on the spot now occupied by the dwelling-house of J. H. MCINTIRE.

Another of the early settlers was WILLIAM HOLLOWAY, who, with his father ADAM, lived on the spot where stands the dwelling-house of GEORGE H. WILLIAMS. One of the daughters, MARY, was married to JONATHAN BARTLETT, and was living at the time of my settlement in this place. She died in 1821, at the age of 95. I recall, with pleasure, a social party at my house, consisting of ten or twelve of the more aged persons of my parish, at which were present, among others, Madam BARTLETT and Madam WHITNEY, the widow of my respected predecessor in the ministry.

HEZEKIAH TOMLIN lived on Tomlin Hill; his brother ISAAC, on the spot now occupied by the dwelling-house of GEORGE C. DAVIS, Esq.

The first house on what was called "the new Connecticut road," now the stage road that leads from Marlborough to Worcester, west of SAMUEL GOODENOW's farm, was built by Capt. JAMES EAGER on the northwest side of Mt. Assabet, a part of which was standing a few years since.

In the early part of the last century, four or five farms were taken up by emigrants from Watertown, in the northwest corner of this town, the hill receiving its designation from two brothers, JAMES and NATHAN BALL. Their companions and neighbors were Deacon JONATHAN LIVERMORE, whose first wife was ABIGAIL, sister of the BALLS, and JOSEPH WHEELER, the former on the extreme borders of the town, the latter on the southern declivity of the hill, where an excavation in the earth marks the spot where the house stood.

Early in the eighteenth century EPHRAIM ALLEN came from Roxbury, purchased a farm and erected the first grist-mill in this town, on the Assabet road, near the old factory, and which remained in the possession of his descendants till within the last few years.

In 1717, the whole of the western part of Marlborough was incorporated under the name of Westborough, and in 1744, October 20th, the northern part of the new town was set off as a separate Precinct, which, till its incorporation in 1766, bore the name of *The Second Precinct of Westborough*. Previous to the year 1717, the whole tract went by the name of Chauncey or Chauncey Village, so named from President CHAUNCEY, of Harvard College, who had lands assigned him by the General Court on the borders of Great Chauncey Pond, perhaps, in part, the same that is now owned by the State, on which the State Reform School stands.

In 1746, a church was organized in the North Precinct and Rev. JOHN MARTYN ordained; the church consisting of ten male members, besides the minister; events commemorated by a public celebration twenty years ago.

Twenty years from this date brings us to 1766, when, on the 24th of January, the North Precinct was incorporated as a *District* and received the name which it now bears. It did not

attain to the dignity and title of a *Town* till the commencement of the Revolutionary War, in 1775.

The year 1866, is, then, the Centennial of its incorporation, and, as was meet, we, the present citizens of the town, with others from abroad, who have been drawn hither by their affection for the place of their nativity or former residence, to whom we tender our friendly greetings and our hospitable welcome, are gathered together on this time-hallowed spot to commemorate with appropriate services the act which gave a corporate existence to this town.

A century of years! How long a period when contrasted with the brevity of human life! And yet how brief, measured by the length of God's eternal year!

One hundred years! The last one hundred years! What changes have they wrought or witnessed in the fields and forests, and especially in those who have tilled these fields and subdued these forests, and built houses and inhabited them; who have married and been given in marriage; who have come upon the stage, acted their several parts and passed off to make way for other actors. Time would fail me, and your patience would be exhausted, should I undertake to recount them. To some of them our attention may be invited by our friends, who, gifted with wit and wisdom, and a ready utterance, shall address us in measured verse or plain prose before we leave these seats.

A few of the more important facts and occurrences connected with our local history, for the last one hundred years, I must not pass over in silence. And first, in regard to the longevity of the inhabitants of this town and the healthiness of this locality. From the year 1780, when the Parish Records were destroyed by fire, till the commencement of my ministry in 1816, thirty-six years--

59 persons died between the ages of.....	70 and 80
38 " " " " " "	80 and 90
14 " " " " " "	90 and 100

One, Deacon LIVERMORE, having passed his hundredth year, (100 yrs. 7 m.)

During my ministry, between the years 1816 and 1866, fifty years--

150 persons have died between.....	70 and 80
84 " " " " " "	80 and 90
22 " " " " " "	90 and 100

Total since 1780—

209 persons have died between.....	70 and 80
122 “ “ “ “ 	80 and 90
36 “ “ “ “ 	90 and 100

Or, 367 in all, who in the compass of eighty-six years completed the period of three score years and ten, and this in a population that has varied from 800 to 1650; and there are now living amongst us about fifty persons 70 years and upwards. I leave this statement without comment, for it needs none; it speaks for itself.

Northborough has, moreover, an honorable record in matters appertaining to *Education*. The beginnings were indeed small, and it was “the day of small things.” The appropriation that was made the second year of the corporate existence of Northborough (1767) was £11, equal to \$36.66.6, which was gradually increased, till in 1776 it amounted to £20=\$66.66.6. The following year, notwithstanding the war in which we were engaged with the mother country, the amount raised for the support of schools was doubled, equal to \$133.33.3.

In 1770, the District was divided into four *Squadrons*, as they were called, and in 1780, the town granted £4000 in a greatly reduced currency, amounting in hard money to only \$175.00, to build four school-houses, to which an additional grant of \$367.00 was afterwards made, amounting in silver or gold to \$542, or \$135.50 for each. Now for the contrast: Last April the town granted \$1500 to build a new school-house for a single district; \$1000 to renovate and refurnish another, besides \$600 to change the town hall into a school-room, while they increased the appropriation for the support of schools from \$1200 to \$2100.

There are, moreover, but few towns in the Commonwealth which, according to the population, have furnished more or better teachers for our own and other schools than the small town of Northborough. One of our aged citizens, himself a teacher, has furnished me with a list of *his schoolmates*, who afterwards became teachers. It contains fifty-two names, most of whom—all but seventeen—obtained their school education, as I am informed, *wholly* in our district schools. Some of these became eminent in their profession, and are remembered with gratitude and affection by those who were trained under their care.

The same person has, moreover, the names of over one hundred and forty persons, male and female, natives or residents of this town, educated chiefly in our public schools, who, since the commencement of the present century, have found employment as teachers in this or in other places, of whom nearly fifty belonged to a single district. *The North District* is entitled to that honor. The number who have graduated at our State Normal Schools exceeds thirty; seventeen of whom were connected with the school at Bridgewater.

Of this noble army of teachers, some continued long in the service; some did not retire from the field till reminded, by the infirmities of age, that it was time to put off their armor and to give place to new recruits. NAHUM FAY, Esq., taught school in this, his native town, forty years; his sons, DEXTER and JOHN FLAVEL, each more than half that term.

Of the VALENTINES, brothers, five in all, four made teaching their life employment and became eminent in their profession; and the children of more than one of them follow in the steps of their fathers. The Grammar School in Quincy was supplied with a succession of teachers from Northborough nearly half a century, twenty-eight years of which it was under the care of a teacher (WILLIAM SEAVER, Esq.) whose term of service in that and in other towns extended through forty-eight years.

The distinguished educator and scholar, JOHN ALLEN, who died in Philadelphia three years since, passed his early years in this town and was educated in our schools.

GEORGE and HENRY SHERMAN, who taught school many years in Greenville, S. C., were natives of this town.

Other teachers, of both sexes, might be named, whose services in the profession are worthy of record, but I forbear.

I must not, however, forget, or pass over in silence, "The Seminary," as it is called. As early as 1779, a number of the citizens of this town formed an association for instituting a school of a higher order, which was known by the name of *The Seminary*; of which GILLAM BASS was chosen first President and SAMUEL WOOD Clerk. The Committee consisting of HENRY GASCHETT, THADDEUS FAY and ABRAHAM MUNROE.

They made choice of JAMES HART for the teacher, who, according to a receipt in his handwriting, now in my possession, dated October 9, 1779, was paid £55-16s. for the month ending at that date. From another receipt, dated April 7, 1780, it appears that up to that time he had received in all £348-15s. for his services. This was of course in a depreciated currency, the amount of which in hard money I have not calculated. Mr. HART excelled in penmanship, as did many of those who enjoyed the benefit of his teaching. The Seminary, built by subscription in thirty-five shares, cost £96-16-3-3, of which ABRAHAM MUNROE paid the largest amount and THADDEUS FAY and HENRY GASCHETT the next highest.

Some here present attended school in the old Seminary, which stood on a part of the Meeting-house common, in front of the land owned by JOSEPH T. FAY.

Among the educational institutions of this town the *Northborough Lyceum* deserves a passing notice. It was among the earliest, if not the first, formed in this county, and continued in active operation for more than thirty years, beginning with the year 1828. It was, in fact, a Free High School, and by its lectures and debates did good service in the promotion of popular education.

A Public Town Library is still a *desideratum*, but we are happy to announce to our friends from abroad, whom we meet here to-day, that the want is likely soon to be supplied.

The number of persons belonging to this town who have received a collegiate education exceeds twenty.

The *patriotic record* of Northborough is one of which her citizens may justly be proud. In the war of the Revolution, she nobly took her stand on the side of liberty and independence. As early as March, 1773, it was "voted, as the opinion of this district, that it is the indispensable duty of all men and all bodies of men, to unite and strenuously oppose, by all lawful ways and means, such unjust and unrighteous encroachments, made or attempted to be made, upon their just rights; and that it is our duty earnestly to endeavor to hand those rights down inviolate to our posterity, as they were handed to us by our worthy ancestors."

As an illustration of the patriotic spirit which animated the young men of that day, let me relate the following anecdote, which appeared in the *Massachusetts Gazette* for February 17th, 1773:

"We hear from Shrewsbury, that one day last week, a pedlar was observed to go into a tavern there with a bag containing about 50 pounds of tea. Information of which being had at Northboro', about five miles distance, a number of Indians went from the Great Swamp [cedar swamp, I suppose.] or thereabouts, seized upon it and committed it to the flames, in the road facing said tavern, where it was entirely consumed."

These "Indians" were no doubt young men of Northborough, disguised as Indians, who took this method to show their opposition to the duty on tea imposed by the Parliament of Great Britain. It was the same year, Dec. 16, 1773, or ten months after this act of the Northborough young men, that three hundred chests of tea were thrown overboard in Boston harbor by a party of young men, also disguised as Indians, in violation indeed of the laws of the land, but justified and applauded by the spirit of the times, and that was the *Spirit of Liberty*. That spirit pervaded all ranks and all ages, and there were very few indeed of the inhabitants of this town who sided with tyranny and oppression, or who remained neutral in the great struggle for national independence.

And so it was in the recent contest between Freedom and Slavery, the results of which, if not all that could be desired, are more propitious than the most sanguine of us had dared to hope. No sooner had the walls of Sumpter been battered by rebel cannon, than our young men sprang to arms; and to every subsequent call for men, a response was given that was equally honorable to those who went and to those who furnished the supplies.

This small town of 1600 inhabitants sent into the field no fewer than 139 men, of whom twenty-one, or nearly one-sixth, returned no more to their beloved homes and kindred and friends. Oh, what a costly sacrifice! But they fell in a just and holy cause, and their names shall be inscribed on monumental marble as well as on grateful hearts.

Friends, we are spared to see this day and to rejoice in the brightening prospects of our beloved country, and in the growing prosperity of this home of our affections--this our native or our adopted home. We look around us and witness the improvements, the fruits of other men's labors, and in which we ourselves have shared. Thirty-eight years ago last April (April 18, 1828), these beautiful elms and maples were planted on our Common. We, the fathers and mothers, with our children, and the stranger who visits our pleasant village, rejoice in their beauty and revel in their shade.

Others, both of the living and the dead, have labored, and we have entered into their labors and partaken freely of their fruits. This is well and as it should be. It is so by the ordination of Providence. Only let those who have come, or who shall come, into possession of these pleasant hills and valleys--of these forests and orchards and cultivated fields--of these churches and schools, and these civil, social and domestic privileges, let them consider at how great a price they were purchased, and let them do for future generations what has been done for themselves.

In conclusion, I congratulate you, fellow-citizens, all who dwell within our borders, of whatever race or complexion; and you, our thrice-welcome guests, who, from near or more distant homes, have come to revisit the old homestead, the place of your birth or former residence—I congratulate you, one and all, whom the occasion has brought together on the arrival of this long-expected day. May it inaugurate a new era of good feeling, of generous forbearance, and of public spirit.

We have already entered on the second century of our corporate existence: its termination none of us will live to witness! When that day shall arrive, may it find this a united, prosperous, virtuous community.

P O E M .

By T. M. Valentine, of Brooklyn, N. Y.

[NOTE.—The writer of the following lines does not claim to be a poet ; and he deems it but justice to himself to say that they were hastily prepared, and with no view to their publication. But rather than to publish what was not read on this occasion, he prefers to give the original copy, with all its defects. Many of the points in it will not be understood by strangers to the town, but our limits will not permit extended notes of explanation.]

AS ANCIENT Israel, at their leader's call,
Ceased from their journeyings, and assembled all,
Reviewed the past, or sought their future way,
First to JEHOVAH would their homage pay,—
So we, assembled on this hallowed spot
Near which is cast, or was, our earthly lot,—
Here, where, at first, we drew the vital breath,
And where, perhaps, may slumber after death—
Would first, with grateful hearts, unite to praise
Him who hath led us through our devious ways.
Not led, indeed, by ancient eloud and fire,
But by that love that keeps both son and sire ;
The God that led our Fathers guides us yet,
And may we not his goodness e'er forget.

Gathered in this Centennial Meeting,
To give each other friendly greeting—
From North and South, from East and West,
To tread the soil we love the best—
What point shall first attention gain,
As thoughts come teeming from the brain ?
What, make each mind with pleasure thrill,
And every heart with rapture fill ?
Nay more, what *profit* can we gain,
Whether it give us joy or pain ?
Shall it be *future*, *past*, or *present*,
To make this meeting good and pleasant ?
I cannot tell which *best* may be,
And so shall safely take all three.
And, when you've heard them, take your choice ;
If *you* are suited, I'll rejoice.

The Past!—How much that little word contains!
 How much of pleasure, and how much of pains!
 Of dear departed ones, upon whose biers
 In days long gone we shed those bitter tears :
 Or, joyous, met with young companions fond
 To form the life-long matrimonial bond.
 Ah, who has not within the memory stored
 Such mingled scenes as pain and joy afford ?
 The playmates of our former years are gone,
 While we are left to journey on alone.
 The dear old homestead may remain here still,
 But ah! what feelings must our bosoms fill
 As we, each well-known landscape viewing o'er,
 Can see so many dear ones here no more !
 We grasp each other's hand in fond embrace,
 But look in vain for many an absent face.
 Yon silent grave-yards tell their tale of some
 Who, long since, passed to their eternal home ;
 While others, scattered up and down the earth,
 No longer tread the soil that gave them birth.
 In ocean's mighty deep a few repose,*
 And some have wandered, whither, no one knows.
 A noble few will not forgotten be,
 Who, filled with zeal for sacred Liberty,
 When their imperilled country called for aid,
 With their own lives the price of Freedom paid.
 All honor to that faithful patriot band
 Who gave up all to save their native land !
 Their *monuments* may of their virtues tell,
 And make their deeds to be remembered well ;
 But never, while fond memory holds its seat,
 And we in joyous throngs each other greet,
 In peaceful home, or gathered hosts relate
 The scenes of other days, or celebrate,
 As do we now, the deeds of former years,
 Recount our mercies, perils, hopes and fears,
 Adoring, praise that All-Protecting Hand
 That still preserves our own beloved land,
 Can we forget the gallant deeds of those
 Whose ashes now in patriot graves repose.
 We reap the gain for which *they* paid the price—
 Ours the reward—but theirs the sacrifice.

But not alone the *recent* Past.
 Still further back your vision cast.
 Two hundred years have rolled around,
 Since here the white man set his bound—

* FREDERICK W. GALE, Esq., a native of this town, and his family, were among the victims of the ill-fated *Arctic*, which was wrecked in mid-ocean, September 27, 1854.

Since BRIGHAM first his cabin started,
 And from his former neighbors parted.
 To this unbroken wilderness,
 Unknown but to a savage race—
 Which scarce had felt the white man's tracks,
 Nor heard the sturdy woodman's axe—
 Where hungry wolf and rattlesnake
 Alone the forest silence brake—
 Hither the Pioneer would come,
 And make such dangerous wilds his home.
 How different then from now the place
 Where we his earlier footsteps trace.
 No friendly voice, no curling smoke,
 The helping neighbor then bespoke :
 No beaten path or well-trod road
 Made easy course to each abode ;
 No busy hum from turning mill,
 No well-cleared fields, the barns to fill,
 No welcome tavern's creaking sign,
 No church, no stores, nor dwellings fine ;
 In short, few things most highly prized
 By those in regions civilized.

But years rolled on. By slow degrees
 The pilgrims came, by spotted trees,
 By weary walk, with chattels few,
 And thus the little "Precinct" grew.
 The savage foe with hatred burned,
 But to the larger towns they turned.
 No fearful conflicts here as there,
 Though each at work must weapons bear,
 One lonely grave alone remains *
 To tell the tale of all their pains.
 One *grave*—but ah, those anxious years !
 And who can reckon all their fears ?
 We, here, in safety come and go ;
 But of *their* dangers, who may know ?

Yet settlers came, and children too ;
 And thus, though yet a scattered few,
 Our fathers thought it "time to rise
 And build" a place for sacrifice.
 For twenty years their feet had trod
 A weary way to worship God.
 A six miles' walk had tried their zeal,
 And barefoot journeys made them feel.

*The grave of Miss MARY GOODENOW, who was killed by the Indians in 1707, is yet to be seen on the farm of WILLIAM A. BARTLETT. It is in contemplation to erect a suitable monument over the grave.

This beauteous spot was chosen, where
 They raised a House for Praise and Prayer.
Raised it, indeed, and roofed it, too,
 But not a window, floor, nor pew,
 Nor gallery, nor pulpit even!—
 Such was *their* place to fit for Heaven!
 And yet our fathers worshipped here
 In such a shell for one full year,
 We, in these days, with all our pride,
 Would such an airy place deride,
 And, wanting windows, floor and steeple.
 Think it enough to frighten people :
 For, having neither doors nor locks.
 It was but one huge MARTYN * box!

Yet here the first pastor was called to his task,
 And proved himself all that his people could ask.
 Of his doctrines or practice I would not make fun.
 But *open communion* was certainly one!

And here, too, was gathered a church of but ten, —
 (I speak not of women, but only the men,)
 Too few of the righteous, perhaps you may say—
 Had *Sodom* as many, she'd have stood till this day.

At the meeting-house raising, historians mention,
 Rum and cider flowed freely, without much contention;
 Which conclusively showeth, at least, to my mind,
 That to *spiritual* things they were somewhat inclined.

And here, on the Common, the first school-house was raised;
 For the teacher's own comfort, I hope *that* was glazed.
 Being near to a wood-lot, and near to the church,
 Showed the young they should fear both the Lord *and the birch!*

The time would quite fail me to note every fact,
 Recall every incident, mention each act;
 But some things look comical, done by the town,
 And a few of them certainly must be *put down*.

For instance : when any outsider would come,
 Intending to make in this village a home,
 Before he had made any trouble or rout,
 Straightway would the officers order him out!

A most curious way this to build up a town—
 To meet each new comer with a "warning" and frown!
 Yet such was the law then, and must be obeyed,
 Through fear that a call for "support" would be made.

* Rev. JOHN MARTYN, the first minister of Northboro', was ordained, and the church was organized in this house while in this unfinished condition. Six of the great-grand-children of Mr. MARTYN were present at the Centennial.

Again: in the Bible the people had read :
 “ *Woe unto you Lawyers!* ” and thus they were led
 To vote “ that such nuisances be not employed,
 And that the whole race should at once be destroyed ! ” *

But enough : the Town Records might lead me to say
 Some things quite improper, and get you astray.
 Yet this I will hint : if you ever have leisure,
 Go over those books and they'll give you much pleasure.

How greatly things have changed about since fifty years ago!
 And this I'll prove beyond a doubt, and you will own, I know.
 First, there's the church near which we meet : the same, yet, oh the change !
 Each altered window, door and seat makes everything so strange !
 That huge old pulpit, made to raise at least your *eyes* on high—
 Those “ singers'-seats ” of former days, that almost reached the sky—
 Those galleries, with their high, square pews, where, nicely hid from view,
 We, roguish boys, oft raised the deuce, and then got “ spoken to ”—
 Those “ turn-up seats,” which, during prayer, (*then* people were not lazy,
 And every “ sitter ” caused a stare, for people thought him crazy!)—
 Those seats, I say, with hinges made, in prayer-time raised up high—
 And then came down, when all was said, like firing musketry !—
 Those square old “ sheep-pens ” round the wall, though made for human creatures,
 Planned for politeness not at all, with *backs upon the preachers*—
 Those blindless windows, where the sun poured in on saint and sinner—
 Enough to *melt down* any one, or even cook your dinner—
 (The only heat the building had—in winter months most grateful—
 But, for the eye-sight, always bad, and altogether hateful) —
 These all are gone, and but two things remind us, absent people,
 Of scenes to which fond Memory clings : the *Pastor*, and the *steeple* !
 To this old church we almost need to ask new “ introduction,”
 For, like some States, it's had, indeed, a general “ reconstruction.”

The Common, too, where once we played, is altered since those days ;
 Then, not a tree gave grateful shade, or stopped the scorching rays.
 The river, where, with crooked pin, we oft the “ shiners ” fed,
 Seems now to have *retired* within a very narrow *bed* !
 It was but seldom that we caught a very heavy mess ;
 We've *fished for shiners* since, but not with any great success.
 Perhaps the good we *thought* we wished has been too often shammed :
 Perhaps the streams in which we fished have been too often *dammed* !

Old “ Liquor Hill ” remains the same—the Pisgah of our youth—
 Though she has changed her *christened* name to tell the *sober* truth.
 There we were wont to slide down hill, or “ view the landseape o'er,”
 Or, sly, with nuts our baskets fill to keep for winter's store.

* This allusion to the Town Records requires an explanation. In the year 1787, the town instructed its Delegate to use his influence against the employment of all Lawyers, and declared them to be “ nuisances which ought at once and forever to be annihilated.” It is a curious fact that as many as *twelve* of the descendants of that Delegate (Dea. ISAAC DAVIS,) have been Lawyers !

That well-known tavern where you "tripped the light, fantastic toe"—
 And where, I fear, too many sipped a little *toddy* too—
 That now is gone, and, as I hear, (I scarce believe the tale),
 Quite strangely did it disappear—it went off by a *Gale* !
 The *spirit of the times* is seen by such a *move-ment* queer :
 A tavern that had *service* done is sentenced *to the rear* !

The old red school-house where we went to "choose our sides" for spelling—
 Where we, for years, were always sent—is altered to a dwelling.
 Those were the days that tried our *soles*, because we *barefoot* came,
 And busy hands made famous holes that brought the schoolma'am's blame.
 The dear old place! we sharpened there our jack-knives and our wits—
 Made fly-traps, plagued the girls, and where the master gave us *fits* !

The houses—these are altered, too, with large square rooms, low studded ;
 With floors that paint nor carpet new, and yet were never *muddied*.
 The huge old fire-place with its blaze—the "settle" by its side,
 Where matrons sat by cheering rays, and busy needles plied—
 Where chestnuts, cider, apples passed, and merry tales were told ;
 Where each would give his bargain last, or future plans unfold ;—
 The high brass clock—the square-topped "shay"—the saddle-bags and pillions—
 These all, and more, have passed away, unknown to present millions.
 No stoves, no coal, no matches then, (except those made in Heaven!)
 At twenty-one the boys were men, and not at six or seven !
 No gas, with fixtures curious querled, nor oil but what was *shipped* ;
 Candles were then "the light of the world"—they certainly were *dipped* !
 Pianos were a thing unknown, but spinning-wheels were not ;
 The girls could make a shirt alone, and watch the dinner-pot!
 No engine then its whistle blew—no Bank, but one of *sand* ;
 No railroad trains came flying through—there were none in the land.
 No shoe-shops, but for "custom make"—no schools of "moral suasion"—
 No trinket-shop your cash to take—no combs, and *no occasion* !—
 But I must pass, for present things claim some attention now ;
 And yet, how strangely memory clings to "*forty years ago* !"
 We're told ; "Call not the former days more excellent than these."
 Yet back we sometimes fondly gaze, and well the visions please.

The PRESENT is all that is properly ours,
 The PAST, no regret can avail,
 The FUTURE's beyond us, whatever our powers ;
 But the PRESENT, we always may hail.

That our blessings are greater than ever before.
 None here will presume to deny ;
 For these we must answer, or ever deplore,
 And reflection will surely show why.

If we, like Capernaum, fail to improve
 The favors which Heaven bestows,
 Or do not appreciate the gifts of His love,
 Those blessings will prove but our woes.

We laugh at the ways and the customs of old,
 And pity that primitive state ;
 But forget that, hereafter, our children, as bold,
 Will laugh at our follies as great.

We are *somebody's* ancestors, and, before long,
 That somebody 'll make us their game ;
 And talk of our weakness in prose or in song,
 Just as now we are doing the same.

At the monstrous big bonnets our grandmothers wore,
 And their short-waisted dresses, we laugh ;
 But the belles of the present—what *head* ever bore
 Such a little collection of—*chaff* !

We wonder at “top-knots,” that once were in vogue,
 But *Niagara* now is outdone,
 For a “waterfall” often bewitches some rogue,
 And off to get married they *run* !

No age was e'er wanting in fops and in flirts,
 And the race is quite numerous still ;
 But in what generation so flourished *hoop-skirts*
 That two in a pew will quite fill ?

We boast of our freedom, and yet we are slaves
 To *Pride*, and to *Dress*, and to *Fashion* !
 These tyrants pursue us quite down to our graves,
 And never show any compassion.

My country! when of thee,
 Sweet land of liberty,
 I sometimes think,
 I often wonder where
 This race for show and glare
 Will end—of ruin are
 We on the brink ?

My native town, beware !
 These “little foxes” are
 The ones that bite!
 Don't let “those women folks”
 Away your *sense* all coax,
 And then boast of the hoax
 For very spite !

Let *taxes* swell the breeze,
 And rob you of your ease,
 By constant clatter !
 Till pride and follies cease
 Your burdens must increase,
 And so disturb your peace.
 “*That's* what's the matter!”

Shades of our Fathers! when
 You trod the earth as men,
 Did *you* act thus?
 No! in your early days,
 The *Rices, Brighams, Fays*
 Went not these crooked ways
 Pursued by us!

Simple, and brave, and strong,
 They jogged their course along.
 Content with life.
 While we for greed, and gain,
 And place, and fine domain,
 And honors high, maintain
 A constant strife!

But I forget my theme,
 And for the Past may seem
 To slight the Present.
 We should not, like Lot's wife,
 Hanker for former life,
 When days with joy were rife,
 However pleasant.

Yet why should I take up your time or my own
 To describe what you all may behold?
 You can see for yourselves, that, of this little town,
 The half never yet has been told.

With its ponds and its streamlets, its hills and its dales,
 Its forests and beautiful groves,
 Its roads and its bridges, its meadows and vales,
 No scene more agreeable proves.

But not more diverse in each natural gift
 Than in the pursuits here for gain;
 No one branch of business brings quite all the thrift,
 And when "dull" makes the people complain.

With just enough power by river and stream
 For the mills which convenience demands,
 It has little occasion to introduce *steam*,
 To get high and then blow up all hands.

Your teams and your railroad, your stores and *hotel*,
 Your shops, mills and factories busy,
 Undoubtedly make all their *owners* "do well,"
 But sometimes make visitors *dizzy*!

Your doctors have, doubtless, a high reputation,
 Though nothing but "stuff" on their shelves;
 Your preachers in learning may "beat all creation,"
 But they always must *speak for themselves*.

Your lawyer,* whatever our forefathers thought,
 "Still lives," though in rather poor *case*.
 In only one *office* most lawyers are sought,
 But he has *held all in the place*!

That your schools are quite good, will not be denied;
 (For which you owe much to your preachers;)
 To see how it was so, I often have tried,
 When they 've *turned out* so many good teachers!

Old Hickory once thought *any* bank quite amiss,
 And, to stop one, he cut quite a prank;
 But who would have thought, in a village like this,
 We should yet see a *National Bank*?

In some things this town may be found quite behind,
 And often has *met with her match*;
 But in one of her staple productions, I find—
 In *combs*—she's quite up to the *scratch*!

In the Councils of State, she has done her full share,
 As three Senators well may attest;
 With a son in a Gubernatorial Chair,
 And a *Candidate* never so blest.

But why need I go any further to show
 What to all must self-evident be?
 Though in age and in inches she may fall below,
 Yet none are much smarter than she.

And now to future things we turn the welcome horoscope;
 Whatever things we there may learn, will come to pass, I hope.
 The Future! what know we of that?—but little, I admit,
 But guessing is a Yankee trait, and so we'll *guess* a bit.

I *guess*, before *we* meet again to celebrate this day,
 The most of those who meet here then will find us—"gone away!"
 No doubt the town will somewhat change ere that time rolls around;
 And every thing would seem so strange if *we* should here be found.

I *guess* the time will sometime dawn when yonder graceful hill
 Will all become one well-smoothed lawn, with pride our hearts to fill;
 And that the summit will be crowned with mansions worthy of it,
 With such a paradise around, 't were hardly wrong to covet.

I *guess* the time will yet arrive—I may not live to see it—
 Yet I do *hope* so long to live, but if not, then so be it—
 When you will have a fine TOWN HALL—(I say not when, nor where,)—
 One large enough to hold you all, and room enough to spare.

* SAMUEL CLARK, Esq., the gentleman to whom allusion is here made, besides having held the offices of Chairman of the Select-men, Assessor, Treasurer, School Committee, &c., was, for several years, a prominent member of the Massachusetts House of Representatives, and at one time the candidate of the "Free Soil Party" for the Speakership.

I *guess* a LIBRARY* will be found somewhere within the place,
That shall be FREE to all around, your pride, and not disgrace.
I *hope* that "good time coming," when we "better times" shall see—
When Peace and Love shall dwell with men--will dawn on you and me.

I hope our "reconstructed" land, though now with dangers rife,
United in one happy band, will then be free from strife.
I hope mere "policy," ere that, will yield to something higher,
And all our rulers, small and great, make RIGHT their chief desire.

* * * * *

The Future! what a deep suggestive word!
None fraught with mightier interests e'er is heard.
We know the Past, perhaps, and Present well,
But who can of his *future* course foretell?
'This much we know—perhaps enough to know :
We must "do quickly" what we have to do.
'Strangers and pilgrims as our fathers were,"
"We have no long-continuing city here."
These pastors and their people, young and old,
Must soon be gathered to one common fold.
Life's first great duty is for Heaven to seek,
The only heirs of Earth will be the meek.
That duty done, we then may safely hope
With all the ills of life to bravely cope.
In social pleasures, or in duty's round,
Make life with glorious actions to abound,
Ready "to be, to do, and suffer" still
All that may be our Heavenly Father's will.

And of our Country's future, who can know?
May it to JUSTICE, FREEDOM, RIGHT be true!
Not merely "reconstructed" be, alone,
And for its former monstrous sins atone,
But may it quite "REGENERATED" be,
And from all forms of wrong be fully free;
Not an Asylum only, for the oppressed.
Where hunted victims find congenial rest;
But as a bright example for THE WORLD,
Till "EQUAL RIGHTS" be everywhere unfurled!

The world moves forward—PROGRESS is the word
That now on every hand is ever heard.
Fools may ignore it, foes may strive to stay,
With pany arm, its strong resistless sway,
But neither fools nor foes can stop the tide
On which all conquering TRUTH shall forward glide.

* Hon. CYRUS GALE, it is said, has generously offered to contribute \$1000, towards the purchase of a Free Library, on condition that the town provide a suitable place for it in a new Town Hall. Will not his example be followed by other wealthy citizens or natives of the town.

Never did Revolutions backward go,
 Nor let poor craven hearts their good undo.
 ONWARD is now the watchword of the hour,
 And Error quails before Truth's rising power.
 Knowledge shall Ignorance and Wrong dethrone,
 And meek Religion rule the world alone.

Then will be ushered in that GLORIOUS MORN
 Of which the Prophets spoke, in ages gone!—
 Of which the Angels sang at Jesus' birth :
 "GOOD WILL TO MEN ; FOREVER PEACE ON EARTH !" —
 When this revolted planet shall return
 To all her first allegiance, and shall learn
 A SAVIOUR's name to speak, and praises sing,
 Till Heaven's broad arch with hallelujah's ring ;
 Jesus, whose right it is, on Earth shall reign,
 And all the world repeat its loud AMEN !

ORIGIN OF THE CENTENNIAL CELEBRATION.

IN order that the whole matter of the Celebration may be fully understood, especially in future years, we deem it necessary to present a brief account of its origin.

In the Summer of 1865, the citizens of Northborough began to consider the propriety of observing in some public manner the one hundredth anniversary of the Incorporation of the Town. As the date of the Act of Incorporation is January 24, 1766, it was conceded that it was inexpedient to have it occur on the very day of the anniversary, coming as it would in mid-Winter ; but a very general desire was expressed that sometime during the Summer of 1866, such a celebration might be held as would secure a re-union of many of the present and former residents of the town. In accordance with that desire, the Select-men, in preparing the Warrant for the "November Meeting" of that year, inserted the following article :

"ART. 14. To see if the Town will take any measures for celebrating the Centennial Anniversary of the settlement of the Town."

At that Town Meeting, held November 7, 1865, it was "voted to choose a Committee of nine persons to make preparations for the Celebration." The following gentlemen were appointed the Committee, viz :

Rev. Dr. ALLEN,	A. W. SEAVER,	NATHANIEL FISHER,
GEO. C. DAVIS,	WARREN T. BUSH,	EBER BREWER,
S. W. NORCROSS,	SAMUEL WOOD,	GEO. G. VALENTINE.

It was also "voted that the Committee report at the March Meeting, that the town may give further instructions and make such appropriations as may be necessary."

At the adjourned March Meeting, held March 19, 1866, the above-named Committee presented a report, in which they recommended that the celebration should take place on the 15th of August ensuing, and that a sum not exceeding \$1200 be appropriated for that object. The report, after being amended by substituting June 13, 1866, as the time, and \$500, as the sum to be expended, was adopted. At a subsequent town meeting, held April 2d, this appropriation was reconsidered, and, the subject of the celebration becoming involved with other questions of ex-

citing interest, on which there was much difference of opinion, it was "moved to pass over the article," thus leaving the whole matter to fall to the ground—not so much through any opposition or indifference to the *celebration*, as from the unfortunate circumstances above-mentioned.

The observance of this anniversary having generally been received as a foregone conclusion, and the previous action of the town having been circulated abroad and often referred to in letters to distant friends, it was a sore disappointment to many persons, both in town and out of it, to learn that the enterprise was abandoned; and the desire was often expressed that *some* kind of a celebration might yet be held. Accordingly, when the usual summer vacations in business brought travellers, visitors, and former residents to the place, these expressions culminated in the posting of an anonymous notice in the Post Office, to the following effect:

"The Citizens of this Town, and all others in favor of a celebration of the one hundredth anniversary of the Incorporation of Northborough, are invited to meet at the Vestry of the Orthodox Church, at 8 o'clock, on Monday evening, July 30, 1866."

This notice was also given from the pulpits of the several churches in town, the pastors of which evinced the warmest sympathy with the movement. The appointed time arrived, and a few persons—perhaps twenty in all—assembled. ANSON RICE, Esq., was appointed Chairman, and Rev. D. F. LAMSON, Secretary. Although the prospect of success, judging from the number present, was not very flattering, the best of feeling prevailed, and a Committee, consisting of Rev. Dr. ALLEN, Rev. GEO. E. SANBORNE and Rev. D. F. LAMSON, was appointed to propose a plan for a Celebration. The meeting adjourned to meet at the same place on Thursday evening, August 2d, at which time the Committee reported in favor of August 22, 1866, as the day to be observed, and recommended the appointment of the following Committees, viz: A Committee to select an Orator and a Poet, a Committee to solicit Contributions, another on the Collation, another on Invitations, another on Music, and a general Committee of Arrangements. The meeting adjourned to Saturday evening, August 4th, when the following Committees were appointed:

To select Orator and Poet—Rev. D. F. Lamson, Dr. J. J. Johnson and J. H. McIntyre.

On Solicitations—Hon. Milo Hildreth, Cyrus Gale, Jr., T. C. Woodward, John Stone, Joseph T. Fay.

On Invitations—Samuel Clark, Esq., G. H. Williams, A. W. Seaver, F. D. Bartlett, George G. Valentine.

On Music—Anson Rice, Samuel J. Rice, Levi Stratton, Elijah Eddy, Jonas Bigelow.

On Collation—John F. Newton, C. Gale, Jr., J. B. Crawford, Levi S. Thurston, E. W. Norcross, Mrs. G. C. Davis, Mrs. D. F. Lamson, Mrs. G. G. Valentine, Mrs. H. S. Fiske, Mrs. C. Gale, Mrs. S. Gibson, Mrs. S. Clark, Mrs. W. Bush, Mrs. Jno. Rice, Mrs. C. Gale, Jr., Miss Mary P. Brigham.

On Arrangements—Warren T. Bush, Milo Hildreth, Richard W. Newton, William Maynard, John Glazier, Eber Brewer, George Barnes, Samuel Wood, Jr., George L. Chesbro.

GEORGE C. DAVIS, Esq. was appointed *President of the Day*, and the following old citizens, Vice Presidents:—Hon. Cyrus Gale, Samuel Wood, Jeremiah Hunt, Holloway Bailey, Nathaniel Brigham, Lewis Fay, William Seaver, Jonathan Bartlett, Horace S. Fiske, Nathaniel Fisher, Wilder Bush.

Major WALTER GALE was appointed *Chief Marshal*, and Lient. Asa B. Fay, Horace L. Peverly, F. E. Lovejoy, Nathaniel Randlett and Henry Kinney, *Assistant Marshals*.

Capt. ANSON RICE was appointed *Toast Master*, and Samuel I. Rice, Dr. Henry A. Jewett, Henry G. Colburn, William A. Bartlett, Tyler Harrington, John Johnson and Gilbert Heath were appointed to superintend the procession of the Children of the Town.

At a subsequent meeting, Hon. Cyrus Gale was appointed Chairman of the Committee on Invitations, in place of Samuel Clark, Esq., who declined to serve, and Hon. Milo Hildreth Chairman of the Committee of Arrangements, in place of W. T. Bush, Esq., who also declined. Messrs. Abraham M. Brigham and Tyler Harrington were also added to the Committee on the Collation.

The preliminary arrangements having been perfected, the following letter of invitation was printed, and copies sent to all the natives and former residents of the town, whose address could be ascertained:

CENTENNIAL CELEBRATION.

Northborough, Mass., Aug. 7, 1866.

DEAR SIR:—The Citizens of this place propose to hold a CENTENNIAL CELEBRATION of the Incorporation of the Town, on WEDNESDAY, AUGUST 22, 1866.

The Procession will be formed at 10½ o'clock, A. M., and the exercises will commence at 11 o'clock, in the First Congregational Church, when an Address will be delivered by the REV. DR. ALLEN, of this town, and a Poem by T. W. VALENTINE, of Brooklyn, N. Y., a native of the town.

After the services in the Church, a free Collation will be furnished in a large tent by the citizens and ladies of the town, after which speeches, toasts, &c., will be given, and the afternoon spent in a social and agreeable manner. The *Shrewsbury Band* has been engaged, and the exercises in the Church and at the Collation will be interspersed with appropriate Vocal and Instrumental Music.

GEO. C. DAVIS, Esq., will officiate as President of the Day ; assisted by Hon. Cyrus Gale, Samuel Wood, Jeremiah Hunt, Holloway Bailey, Nathaniel Brigham, Lewis Fay, William Seaver, Jonathan Bartlett, Horace S. Fiske, and Nathaniel Fisher, Esquires. as Vice Presidents. Major WALTER GALE has been appointed Chief Marshal, and Hon. MILO HILDRETH, Chairman of the Committee of Arrangements.

It is hoped that, on this occasion, there will be a general Re-union of all the present and former residents and natives of the town now living, and a large gathering is confidently expected. You are cordially invited to be present.

In behalf of the Citizens of Northborough,

CYRUS GALE,	ABRAHAM W. SEAVER,
GEORGE H. WILLIAMS,	FRANKLIN D. BARTLETT,
GEORGE G. VALENTINE,	
	<i>Committee of Invitation.</i>

Having thus shown the *origin* of the celebration, we will let the papers of the day give their version of the event as it transpired.

(From the *Boston Journal*, Aug. 23, 1866.)

CENTENNIAL CELEBRATION AT NORTHBORO'.

The One Hundredth Anniversary of the Incorporation of the Town.

PROCESSION, ADDRESS, POEM AND COLLATION.

The Centennial Anniversary of the Incorporation of the 'Town of Northboro', in Worcester county, took place yesterday, and was largely attended. For some weeks previous preparations had been made by the enterprising and public-spirited citizens, and on the appointed day abundant accommodation and refreshments were provided for the hundreds who flocked to the scene of their nativity and early childhood to enjoy the celebration of this, the first centennial anniversary of its existence. Fortunately the weather was all that could be wished. Providence seemed to smile upon the occasion, for during the night a light rain had laid all the dust, and the day was cooled by a fresh breeze which blew steadily till evening.

Northboro' is a town of some sixteen hundred inhabitants on the Agricultural Branch of the Boston and Worcester Railroad. At the station there are three churches, one hotel, several stores and manufactories, principally of shoes, combs and shell work. In this latter branch the people excel, and many of the New York dealers depend on this town for their supply of goods.

At sunrise yesterday morning the inhabitants were notified of the approaching festivities by a salute fired from Mount Assabet, a hill some two or three hundred feet high, near the station ; and when the morning trains arrived from

Boston and other places, they brought a goodly number of passengers, besides bands and fire companies, which soon filled the streets, while the number who turned out from the adjacent towns in their private conveyances was not inconsiderable. As Northboro' is one of the five towns which once comprised Marlboro', Northboro', Southboro', Westboro' and Hudson, all these towns were invited to participate in the celebration, and they sent their liberal contributions and quotas to honor the event.

THE PROCESSION.

About ten o'clock the procession commenced forming at the Evangelical Congregational Church, under the direction of George C. Davis, Esq., President of the day, and Major Walter Gale, Chief Marshal, in the following order: Music; Escort by the Fire Department; President and Vice Presidents of the day; Orator and Poet; Invited Guests; Town Officers; Citizens of the Town; Northboro' Cadets; Good Templars; Children, etc. The procession marched to the First Congregational Church, where a large tent had been erected, and seats beneath it had been prepared for upward of twelve hundred persons, and in an adjoining tent accommodations had been made for many more. Inside the tent, on the platform, were seats for the speakers selected for the occasion, the choir selected from the village churches, which were carefully drilled for the occasion, the Shrewsbury and Westboro' bands of music, besides a large number of invited guests, whose age and public life entitled them to consideration. The speaker's desk was appropriately decorated with elegant bouquets.

THE EXERCISES.

At a few minutes after eleven the exercises commenced, and after a voluntary by the bands, Mr. George C. Davis, President of the day, arose and made a few remarks, in which he congratulated the audience on their meeting at this the one hundredth anniversary of the incorporation of the town.

The choir then sang the anthem, "Wake the Song of Jubilee."

The invocation of the Divine Blessing was then pronounced by Rev. H. L. Myrick, and reading of the Scriptures by Rev. D. F. Lamson. Then followed the singing of a hymn, "Come Thou Almighty King."

While this exercise was going on a little incident occurred which was not laid down in the programme, and might have led to serious results. The wind blowing rather freshly just at this time, one of the poles which held up the centre of the tent suddenly snapped, causing a little alarm among the audience, but fortunately it was repaired by splicing and delayed the exercises only about half an hour.

Prayer was then offered by Rev. Geo. E. Sanborne, followed by a hymn from the choir.

THE ORATION.

Rev. Dr. Allen, who had been the pastor of the First Congregational Church for upward of fifty years, and had ministered to nearly two generations of his parishoners, then delivered the address.

[Here follows a report of the Address.]

In conclusion he congratulated all who had come to visit the old homestead, on the arrival of this long-expected day, and now that the town had entered upon

the second century of its corporate existence, the termination of which none of the audience would live to witness, he prayed that it might find the same prosperous and virtuous community.

A hymn was then sung by the choir : "O, Lord, our fathers oft have told." Then followed a poem by Thos. W. Valentine of Brooklyn, N. Y., a native of Northboro'. His production was replete with good sense, wit and interesting reminiscences of the past, and was unanimously pronounced a good thing.

The regular exercises were closed by singing an original hymn, written for the occasion by Jairus Lincoln, Esq., and the Doxology.

THE COLLATION.

Then followed next in order the collation, which did great credit to the Committee of Arrangements. To provide a suitable collation for an audience of 2500 guests is no easy matter, but it was done to the perfect satisfaction of all present, and the order and system with which all the arrangements were carried out showed their good taste.

THE REGULAR TOASTS.

The first regular toast—"The day we celebrate"—was responded to by the Band.

The second—"The town of Northboro', a healthy town : She enters upon the second century of her career progressive and hopeful"—was responded to by Hon. Isaac Davis of Worcester, who stated that he felt exceedingly gratified to meet his friends on this occasion. The history of towns was but the history of the Commonwealth, the history of the country. Regarding the higher elements which make a town, Northboro' stands in the front rank. The county of Worcester—as large as the State of Rhode Island or Delaware—out of fifty-eight Governors which this State has had, has furnished six, and Northboro' came in for one-sixth of this honor ; and for the number of Senators for the State Senate it also stands in the front rank. In looking at national affairs it is seen that she has furnished two Senators for the United States Senate, and of the twelve Representatives in Congress from the county, Northboro' has sent two. In educational matters she occupies the same preeminence. In money raised for the education of children, she ranks the fifth town in the State ; in children who attend school, the second in the county. In every department of professional life, her sons are found. Her ministers preach in twenty-five States of the Union, besides Europe and Asia. Her sons have adorned the legal profession, and in many of the Western States they are found. He stated that his grandfather was once chosen a delegate to the General Court, with instructions to vote for exterminating the lawyers ; and what has been the result ? Twelve of his descendants have been lawyers—more than all his constituents produced. He appealed to those who should live here the coming century to imitate the virtue, perseverance and industry of those who have preceded them. In the future, as in the past, Northboro' will show a brilliant record.

In response to the toast, "Our free schools and teachers," Mr. Thomas W. Valentine made some very happy remarks, and alluded to "Old Father Greenleaf," the well known teacher, who used to say that he had educated a good many Congressmen, several who had been in the State Prison, five who had been hung and several more who ought to be. The speaker had no such record as that. He

stated that all the success which had attended his efforts as teacher he owed to the orator, Dr. Allen.

Wm. S. Davis, Esq., made an eloquent address, in response to the toast : "The memory of Isaac Davis, the father of a family whose name is legion."

A response was also made by Wm. Seaver, one of the old schoolmasters, who made some interesting remarks on the state of education in former days. He stated that he once taught school in Quiney and became acquainted with John Adams, who often spoke on the duty of teachers, and especially of parents, to take an interest in the education of their children, and remarked that education, liberty and independence were inseparable.

Responses were also made by Capt. John C. Wyman of Troy, N. Y., Rev. Mr. Mayo of Cincinnati, Ohio, Rev. Joseph H. Allen, and Major Walter Gale. The latter spoke in response to a toast, "To the memory of those who had enlisted from Northboro' and those who had fallen in the war." Major Gale made some sincere and eloquent remarks on this topic, stating that in his regiment the Northboro' men were always found at their post and bore an honorable record. On this topic a more worthy person than Major Gale could not have been found to respond, for he enlisted early in the war, and during a service of four years, in all the campaigns in Virginia, saw and participated in every battle in which his regiment—the 15th Massachusetts—was engaged.

Thus closed one of the most interesting exercises which the County of Worcester has witnessed for many a day. It was a complete success, without any accident to mar the pleasure of the guests. At sundown as the train left for Boston, another salute was fired from Mount Assabet, and the festivities of the day were supplemented by a ball at the Assabet House.

[From the *Boston Herald*, August 23, 1866.]

CENTENNIAL CELEBRATION AT NORTHBOROUGH.

The usually quiet town of Northborough presented a scene of excitement yesterday, the occasion being the Centennial celebration of the incorporation of the town. Northborough is situated about thirty-five miles west of Boston, on the Agricultural Branch of the Boston and Worcester Railroad, and is located in one of the most beautiful portions of the State, through which the river Assabet flows, nourishing the soil in its course, and affording power to many factories and mills. Two hundred years ago a paper, signed by thirteen persons, was presented to the General Court, petitioning for a tract of land eight miles square for the purpose of establishing a plantation, the lands of the petitioners being inadequate to their increasing wants. The petition was granted, with the proviso that if within three years the plantation did not number twenty families the plantation would be confiscated, and Thomas Danforth was appointed to lay out the bounds of the place.

The plantation flourished, and emigration from the neighboring settlements gradually increased its population until 1746, when the first church was established under the pastorship of Rev. John Martyn. The place, however, did not attain the dignity of a town until 1766, when it was incorporated as such. The town is noted for the longevity of its inhabitants, many of whom have lived to a good old age, and at present there are fifty persons in the

town whose ages are over three score years and ten. The town is also noted for its interest in public schools, and in matters relating to education generally, and has furnished many teachers to different cities and towns throughout New England. Northborough bore an honorable part in the Revolution, as it also did in the late war, having furnished, out of a population of 1600 inhabitants, 139 men for the armies of the Union, 21 of whom died in defence of their country. The town at present boasts of three churches. A new town hall is soon to be built, in which a public town library will be established.

As before stated, this centennial celebration of the incorporation of the town occurred yesterday, and many of the old towns-people from abroad, as well as many inhabitants from the different villages and towns in the immediate vicinity were present to witness and take part in the exercises.

The observance of the day was commenced in the morning, when a salute was fired from the summit of Mount Assabet. At 10½ o'clock a procession was formed at the Evangelical Congregational Church, under the supervision of Major Walter Gale, and marched to the First Congregational Church in the following order:—

Chief Marshal, Major Walter Gale.

Westboro' Band.

Assabet Hook and Ladder Company of Northborough, 35 members, in uniform, Henry Kenny, Foreman.

Union Hook and Ladder Company No. 1 of Marlborough, 40 men in uniform, Frank Marshal, Foreman.

Inhabitants of the Town and Invited Guests, numbering about 1000.

Shrewsbury Band.

Northborough Cadets.

Assabet Lodge of Good Templars, numbering 100, under the marshalship of Milo Hildreth, Esq., with a banner bearing the inscription "Union," "Raise the Fallen."

Spring Hill Lodge of Good Templars of Marlborough, 50 in number, C. M. Howe, Marshal.

Children of the town, numbering about 300.

Upon the arrival of the procession outside the church, the different societies and citizens generally passed into a large tent, which had been erected for the occasion, where the exercises were held.

After a voluntary by the band, the assemblage was called to order by George C. Davis, Esq., President of the Day, and the anthem "Wake the Song of Jubilee," was then sung. An invocation, reading of the Scriptures, prayer and singing, followed, after which an historical address was delivered by Rev. Dr. Allen. The orator gave an elaborate history of the town from its first settlement until the present day, and was listened to with deep attention throughout. Another hymn was then sung, after which an original poem was read by Thomas W. Valentine, Esq., of Brooklyn, N. Y., which was very humorous and interesting. The regular services were closed with a benediction.

A bountiful collation was then partaken of in the tent, and when the gustatory exercises were concluded, order was again called by Mr. Davis, who introduced as toastmaster Anson Rice, Esq.

The first regular toast, "The Day We Celebrate," was responded to by the band. The second toast, "The Town of Northborough," drew a brief but eloquent response from Hon. Isaac Davis of Worcester. "Our Free Schools" was responded to by Thomas W. Valentine, Esq. "The Memory of Isaac Davis," by William S. Davis, Esq. "The Sturdy Yeomanry," by John C. Wyman, and other toasts by different gentlemen.

A motion to adjourn the meeting for one hundred years was then adopted, and the citizens generally retired to their homes. The arrangements for the celebration were in charge of a Committee, of which Hon. Milo Hildreth was Chairman, and under their management it proved a complete success.

[From the *Worcester Gazette*.]

CENTENNIAL.

THE CELEBRATION AT NORTHBOROUGH.

SUCH an event as occurred yesterday comes but once in a lifetime to the inhabitants of a town, viz: its Centennial Celebration, and the denizens of the quiet little borough of Northborough determined to celebrate the day with appropriate exercises. Those who had been absent for a long period from their old home, now returned, and very cordial and affecting were the greetings of old friends which we witnessed. "They came from East, West, North, and South, and sat down together," and many were the old scenes reviewed, and past events recalled, as the company assembled in the homes of their childhood, with their friends of school-boy days. A salute was fired from Mt. Assabet at sunrise, which awoke every one to the unwonted enjoyments of the day. The early trains brought persons from the neighboring towns, and many came with teams, so that by 9 A. M., the town wore a very lively look. The Assabet House was gaily decorated, and the streets through which the procession was to pass were crowded with flags.

At 10 A. M., the ringing of the church bells and the booming of cannon announced the time for the procession to form, which took place from the Evangelical Congregational Church. * * * * *

It was estimated that at least 1600 persons were in the procession. The route lay past the Baptist Church, the procession extending the entire length of Main street. The different organizations represented presented a fine appearance, as they filed past. The tent was intended to accommodate about 800 persons, but there were nearly 2000 people in and around the tent, for every place within hearing was occupied. The meeting was called to order by the President, Geo. C. Davis, Esq., who welcomed the assembled people in a few appropriate words to this centennial gathering. * * * * *

A vote of thanks was then given to the Orator and Poet of the day, after which Capt. Cyrus Gale moved that "this meeting adjourn till 100 years from this day at 11 o'clock in the morning," which was carried, and the meeting declared adjourned. The years will roll on one by one into the lap of Time, and all of that vast assembly will have passed across the crystal tide, and when another century has gone doubtless there will be another such meeting and as

civilization stops not for us weary mortals, it will probably be on a more magnificent occasion, but we will wager a no better time than was enjoyed yesterday at the Northborough Centennial.

[From the *Massachusetts Spy*, Worcester, August 23, 1866.]

CENTENNIAL ANNIVERSARY AT NORTHBORO'.

Historical Address of Rev. Dr. Allen.

INTERESTING REMINISCENCES.

The citizens of Northboro', native and adopted, with a large number of sons and daughters who have wandered from the old homesteads, united yesterday in celebrating the one hundredth anniversary of its incorporation as an independent municipality. The records and traditions of settlement extend backward over two hundred years—first as a part of the town of Marlboro', afterwards as a parish in the town of Westboro'. But its name and separate municipal history date from the 21th of January, 1766. The day appointed for the celebration proved every way delightful, and it is scarcely extravagant to say that thousands of descendants of the old Northboro' families shared in its centennial festivities.

The exercises began at sunrise, when a salute was fired from the top of Mt. Assabet. The citizens and invited guests assembled at ten o'clock in front of the Evangelical Congregational Church, where a procession was formed under the direction of the Chief Marshal, Major Walter Gale,—subsequently joined by the Northboro' Cadets, the Independent Order of Good Templars, and the Children of the town. The Fire Department furnished the escort, and the music was supplied by the Shrewsbury and Westboro' bands. The procession was conducted to the spacious tent erected at the side of the First Congregational Church, on the spot where the original meeting-house stood.

* * * * *

The President of the day opened the exercises with an appropriate address, extending the congratulations of the day to the citizens and invited guests. He congratulated them on the time-honored event they had met to celebrate, and in behalf of his fellow-townsmen welcomed their friends and guests to the hospitalities of the old homestead. The good old borough, he said, with the dignity and grace of a century upon her countenance, greets you all with the smile of this pleasant day, and with arms of a hundred years extended to embrace you, yet still warm with the quick blood of youth. Her sweet and fragrant breath fills the air with a thousand welcomes to you all, and gentle benedictions fall from her lips saying welcome, ever welcome! All honor to the virtues of the past for the good of the future. Welcome to the future, that she may hand down to her succeeding century the virtues she may inherit of the past.

[Then follows a full report, substantially the same as that of the other papers, and concluding as follows:]

Thanks to the excellent arrangements made by Mr. Hildreth and his associates, and to the civility of all who were in any way responsible for the good ordering of the celebration, every part of it was entirely successful, and will be long remembered by those who were permitted to share its enjoyments.

[From the *Clinton Courant*.]

CENTENNIAL CELEBRATION.

NORTHBOROUGH, AUGUST 22, 1866.

The sons and daughters of the town of Northborough, celebrated the one hundredth anniversary of the incorporation of the town on Wednesday last. Although the skies gave promise of rain in the early morning, the clouds broke away about 8 o'clock, and the day proved to be one of the best for the long anticipated centennial exercises. At an early hour, carriages came into the village from the neighboring towns, heavily laden with returning members of the Northborough family. At sunrise and at 10 o'clock, salutes were fired from Mt. Assabet, and at the latter hour, a procession was formed by Major Gale, Chief Marshal, in front of the Orthodox church. The procession was preceded by the Westborough Cornet Band, who rendered good and acceptable service, and the Union Hook and Ladder Company of Marlborough; then followed the citizens in procession, followed in turn by the Good Templars and the Children of the town, escorted by the Shrewsbury Band. The Engine Companies of the town also had a place in the line.

The procession moved round by the Baptist church, through Main street, to a tent just west of the Unitarian church, and in length, was nearly a fourth of a mile.

At 11 o'clock the large company, nearly, if not quite 3000 in number, were called to order by George C. Davis, Esq., President of the day, who congratulated the audience on the arrival of the day, and welcomed all to the hospitalities of the old homestead.

A voluntary was given by the Band and the Choirs of the various churches, under the charge of Mr. Elijah Eddy, gave the anthem: "Wake the Song of Jubilee."

The Invocation by Rev. H. L. Myrick of Northborough, was followed by reading extracts from the Psalms, by Rev. D. F. Lamson, pastor of the Baptist Church.

A hymn, "Come thou Almighty King," was then sung to "Italian Hymn." During the singing of this hymn, owing to the wind, one of the poles which supported the canvass, snapped and nearly broke. It was a narrow escape from an accident, as, if the staff had given way, its fall must have wounded, and very probably fatally so, some of the audience. Its repair delayed proceedings nearly a half hour.

The exercises were resumed by prayer by Rev. Geo. E. Sanborne of the Orthodox church. A hymn was then sung to "Missionary Chant," when Rev. Dr. Joseph Allen of Northboro' was introduced as the orator of the day.

[Here follows an abstract of the Address.]

The address was delivered in the usual clear and distinct voice of the speaker, and was attentively listened to by the large assembly. A hymn was then sung to the old tune of "Northfield," when Thomas W. Valentine, Esq., of Brooklyn, N. Y., was announced as the poet of the day. His poem abounded in witty passages and telling points, and was keenly relished by his hearers. It was one of the best productions, of its kind, to which we ever listened, and we regret that its

length and our limits prevent its insertion. He discussed "Past, Present, and Future," in an original and eloquent manner. After music by the Band, a hymn was sung to "America," and the exercises closed with the Doxology: "From all that dwell below the skies."

A bountiful collation was then served by the aid of the Fire Department of the town. The arrangements for this part of the entertainment were complete, for which the company are indebted to the labors of the general Committee of Arrangements: Hon. Milo Hildreth, Chairman.

After devoting an hour to the wants of the physical man, the assembly was again called to order, and Capt. Anson Rice introduced as Toast Master for the occasion.

The following toasts were given and responses made:

1. The day we celebrate, that gave Northborough the right to take her place among the sisterhood of towns: May her sons never forget her birthday, nor fail to celebrate it in a rational and appropriate manner.

Response by the band.

2. The Town of Northborough: Hitherto of slow but healthy growth, she enters on her second century, progressive and hopeful.

Hon. Isaac Davis of Worcester, in response, commenced his remarks by moving that Dr. Allen be requested to finish the History of Northborough for the first century, which vote being put by the chairman, was unanimously adopted. Mr. Davis resumed by saying that he spoke under embarrassment, the orator and poet having advanced all his ideas, and also in fear of the dangerous "reporters," whose compassion and mercy he invoked. He said that Northborough had furnished the only Worcester County historian, a Governor of the State, a United States Senator, and two Representatives in Congress. After speaking at length of the influence of the town, he closed with a sentiment "to those who shall occupy Northborough in the coming century."

3. Our three Churches: However much they differ in creeds and forms, may they be one in the essential grace of charity.

Response by the band.

4. Our Free Schools, and the Teachers they have nourished and sent forth: They are represented here to-day by a schoolmaster and a poet.

T. W. Valentine, Esq., the poet of the day, responded, saying that Sam Weller remarked that "his wallentine was a good one, but there was not enough of it." As to whether that was the case with *all* the Valentines, he asked his audience to judge.

In allusion to his life as a teacher, he said he humbly trusted he had left his "mark" upon the *minds* of the twenty thousand pupils that had been under his charge, and attributed his success to the Northboro' district schools—closing with a tribute of respect to Dr. Allen.

5. The memory of Nahum Fay, a veteran teacher for forty years—for forty years a magistrate and town clerk.

The band responded.

6. The memory of Isaac Davis, Esq., for many years a respected citizen of this town—the father of a family whose name is legion, and which is represented here to-day by those who can speak for themselves.

Wm. S. Davis, Esq., of Worcester, responded, who remarked that whatever opinion the world might have of the *quality* of the Davis family, there could be no doubt as to their quantity. The first Davis "who came over" had eleven sons, and the name seems to have increased by a geometrical ratio of "eleven" to this day, until the whole is *leavened*. The Davis family have dug gold in California, traversed the Rocky Mountains, galloped over the boundless pampas of South America—they have preached the gospel, practised law and administered physic—they have given to Massachusetts a politician, who, because he differed in politics from the rest of the Davises, and lacked the *votes*, never was chosen governor of the State, while the entire Davis vote could, at any time, have elected him.

Mr. Davis concluded a capital speech with the sentiment,—Our absent brethren : Northboro' glories in their prosperity, and bids them God speed.

7. Our aged fellow-citizens, the septuagenarians and octogenarians : May their number never be less, and may their last days be lighted up by a hope full of immortality.

Response by Wm. Seaver, Esq., of Northboro', one of the old schoolmasters, who related some incidents of olden times and of early school days.

8. Our young men, and our young women coming upon the stage at this eventful era : May they be faithful to their trust, and while they imitate the virtues, may they avoid the mistakes of those who have gone before them.

Mr. Edwin S. Seaver of Boston responded, by giving the following sentiment : The Fathers and Mothers of the good old town of Northboro' : We, the children, thank you for the cordial hospitality with which you have greeted us to-day.

9. The sturdy Yeomanry of Massachusetts : Strong to do and dare, sound in morals and incorruptible in their patriotism : They form the backbone of the Commonwealth.

Capt. John C. Wyman, of Troy, N. Y., responded, saying he had a most profound respect for the yeomanry of Massachusetts, but an utter abhorrence of their toil and hard work. That was too much for him, and he had seen full enough of it. He was rejoiced in heart that he had come to Northboro' to-day rather than one hundred years ago. He referred in an eloquent manner to the improvements of the century, and his remarks were well received.

10. The little country towns : the universities which educate the strong men and good women who are the glory of our great Republic.

Rev. A. D. Mayo of Cincinnati responded in a happy manner, and told some humorous facts relative to the history and exploits of the "Preserved Smith Family," during the speaker's Western experience and travels.

The choir then sung a "Centennial song," composed for the occasion by E. A. H. Allen, Esq.

11. The Orator of the Day : identified for half a century with the history of the town, and permitted in a green old age to witness its growing prosperity. May he long be spared to us to enjoy the esteem and friendship of his fellow-citizens.

Rev. Dr. Allen gracefully acknowledged the compliment conveyed, and the band also responded.

12. At the centennial celebration of the organization of the first church in 1846, twenty years ago, the following sentiment was given, volunteered by one of our citizens : " Our next centennial : May it dawn upon a world without a slave." Another responded : " And may that centennial be the town's centennial in 1866." Let us thank God and take courage in respect to this country, that the work has been fulfilled.

Rev. Jos. H. Allen, of Cambridge, responded.

13. The 139 young men, who, at their country's call, enlisted in the service, of whom twenty-one sacrificed their lives : Peace to the memory of those who fell, and honor and prosperity to those who survive.

Response by Maj. Walter Gale, who, in behalf of the soldiers, returned thanks to the town of Northboro' for words of cheer and deeds of sympathy during the war, and gave the sentiment : Old Northboro', God bless her !

On motion of Maj. Gale, the thanks of the audience were returned to the Orator and Poet of the day.

On motion of Hon. Cyrus Gale, it was voted to adjourn for *one hundred years*, at 11 o'clock A. M.

The company then slowly dispersed to their several homes, remote and near ; on foot, by carriage, coach and car.

The Fire Department subsequently paraded through the streets, escorted by the band, after which this long-looked-for, long-to-be-remembered " Centennial " ended, every thing having passed off in a highly satisfactory manner.

Reporters for the *Boston Post*, the *Marlborough Mirror*, and the *Hudson Pioneer* were also present, and gave full and excellent reports in their papers, but we deem the foregoing sufficient to give a clear idea of what was said and done on this occasion. It now only remains for us to give what was *not* said, from a want of time, with some of the unpublished sentiments prepared for this event. Among these were the following :

The Free Schools of Massachusetts : the pride and glory of the State. We know what they *have* accomplished, and hope even more from them in the future.—[Rev. B. G. Northrup, agent of the Massachusetts Board of Education, was to have responded, but, at that moment, he was lost in the crowd.]

Marlborough and all the *borough* towns : we welcome here to-day representatives of the Grandmother and all her Daughters.

The Clergy : now, as in the days of our Fathers, the zealous friends of Liberty and Law.—[Rev. S. S. Ashley would have responded to this, had the time allowed.]

The Schools of Northborough : for many years in advance of those of neighboring towns, and at present emerging from a state of temporary

decline. May they continue to be nurseries of true learning, humanity and social order among us.

The Northborough Cadets: in rapidity of movement and promptness of action unsurpassed. By their coolness and efficiency on the field to-day, they show that they are always prepared to give the *invaders* of the town a warm reception.

The Northborough Dairies: we recognize in them the *cream* of the State.

The Ball Brothers, who, more than one hundred years ago, located themselves on the hill which bears their name, from one of whom sprang a line of physicians which extended nearly through the century: though most of their living descendents have found homes elsewhere, we welcome some of them this day to their ancestral home.—[Hon. George S. Ball of Upton was expected to respond, but was unavoidably absent.]

Deacon Jonathan Livermore, the first deacon of the church, and the first clerk of the district, as well as the oldest person that has lived in the town: we are glad to number among our guests to-day a descendent of the fourth generation.—[As a response to the above sentiment, we give the following letter from Rev. A. A. Livermore, D. D., President of the Theological School, at Meadville, Pa., who is a great-grandson of Deacon Livermore:]

YONKERS, N. Y., Aug. 19, 1866.

DEAR DR. ALLEN: I have received the kind words of your invitation to be present on the 22d at your Centennial Celebration in Northborough, accompanied by the printed circular of your Committee.

I regret exceedingly that I cannot accept your proffered kindness, and speak a good word for my ancestor, Deac. JONATHAN LIVERMORE, the first Town Clerk of Northborough. But we have had a brief and charming visit to the old places—the dear, familiar haunts—the venerable, lovely homes of New England, and are now on our winding way, after this pleasant furlough from arduous duties, back to our Western home in the Great Valley, and cannot therefore sing “Auld Lang Syne” with you and the sons and daughters of Northborough at their beautiful re-union.

But may the three Bs—*blessing* and *beauty* and *bliss*—unite with the three Gs—*grace* and *goodness* and *gratitude*, and lend enchantment and enjoyment to the scenes and proceedings of the occasion. If not present with you in body I shall hover about you in spirit, as I doubt not will also a shining band of the bright immortal ones, who once dwelt with you in the flesh.

“They come on the wings of the morning, they come.”

And as respects that venerable and beloved ancestor of mine, I should be glad to speak of him, and relate some of the household traditions and anecdotes which have come down as an heir-loom in the family. Mr. Sawyer, of Bolton,

told me that he remembered, when a boy about eight years old, seeing Deacon L., then one hundred years of age, at the funeral of a friend in Bolton, to which he had ridden on horseback.

It is also related that, when over one hundred, he attended a military muster, and, when about to ride over the lines, was challenged by the guard. But the Colonel of the Regiment, coming up, gave him leave to go on, saying that a man one hundred years old ought be allowed to go where he pleased.

But I presume that you in Northborough know twenty times as much as I do about this ancient man. I hope, however, that you know nothing to his discredit, unless it be, that the old gentleman, feeling rather lonely (like David in *his* old age,) took unto himself an Irish help-meet, who is reputed to have been rather refractory under ecclesiastical discipline, and to have led him a life of discomfort.

But rumor is not unlikely in this, as in other matters, to have performed that geological miracle of turning mole-hills into mountains.

A good old Puritan, stalwart in body, manifold in years and experience—an officer in both Church and State, ready to do his part, bringing up his family “in the nurture and admonition of the Lord”—peace to his memory!

With a little stretch of chronology, he might be said to have tasted of *three* centuries, the 17th, 18th and 19th, a remarkable space of time. Few have lived through so long and eventful a period of the world’s grand march of improvement.

In conclusion : To the memory of Deac. Jonathan Livermore, first Town Clerk of Northborough : if his successors and his posterity do not live as long, may they live as well!

With thanks, respectfully and affectionately,

A. A. LIVERMORE.

Our revered and honored ancestors of a hundred years ago : pure-minded, patriotic and self-sacrificing ; may their descendants inherit largely of these their virtues.

The Ladies of Northborough : we prize their presence and their bright smiles to-day as the pleasantest feature of the occasion. Their own works praise them in the gates.

Dr. Henry G. Davis, of New York, sent a letter excusing his absence, and closing with the following sentiment :

Northborough : the parent of a hundred years. May her children honor her to the latest generation.

Charles Rice, Esq., of Boston, sent a long and interesting letter, giving something of the genealogy of the Rice family, mentioning several remarkable instances of their longevity, and closing with the following sentiment :

The Departed Dead : may we ever keep their virtues in sweet remembrance, and drop the mantle of charity and forgiveness over all their imperfections.

An extended and most valuable letter, giving many interesting reminiscences of his early life in Northborough, was received from the venerable Sylvanus B. Pond, Esq., of Brooklyn, N. Y., now in the seventy-fifth year of his age, (formerly of the well-known house of Firth, Pond & Co., Music Publishers, New York,) giving his absence from home and business engagements as reasons for his not being present on this occasion.

Rev. William A. Houghton of Berlin, formerly pastor of the Evangelical Congregational Church in this town ; Rev. William A. Mandell, of Cambridge, whose early life was spent here ; Henry Gassett, Esq., of Dorchester, (a son of the founder of the "Gassett Fund,") and many other gentlemen from abroad, would have spoken but for a want of time. The same reason may be given for not calling upon the representatives of the other 'Borough towns ; but at the *next* Centennial, we hope all will have time to be heard.

The following original hymn and song were written for the occasion ; the former by Jairus Lincoln, Esq., of this town, and the latter by Prof. Edward A. H. Allen, of New Bedford, a son of Dr. Allen :

ORIGINAL HYMN. "*America.*"

'Mid fear and deadly strife
Our fathers perilled life
Here to find rest.
Their friends and homes they flee :
They brave a stormy sea,
That they might here be free,
And here be blest.

Years pass : this fearless band,
O'er this wild, dreary land,
Long here did roam :
They moved these forests wide,
With foes on every side ;
No friendly hand to guide ;
No home—sweet home.

Dark forests disappeared :
Voices here soon were heard
In prayer and praise :
Here, too, this noble band
In this a foreign land,
United hand in hand—
An altar raised.

Long years have passed away :—
 We, in God's house to-day,
 Our voices raise :
 O God, our land defend :
 Let bitter strife now end :
 This holy hour we 'll spend
 In prayer and praise.

Guard us from every ill :
 Guide us, thy people, still
 As in days past.
 Direct us on our way :
 Be thou our eloud by day—
 Give right triumphant sway
 While time shall last.

CENTENNIAL SONG. TUNE—"Bonnie Doon."

One hundred years around have rolled,
 Of seed-time and of harvest-home,
 Of summer heat and winter cold,
 A second century has come.
 So now, each one a welcome guest,
 Fair Northboro's children gather here,
 From North and South, from East and West,
 To celebrate this hundredth year.

Our fathers did their part right well ;
 They ploughed the land, they sowed the seed :
 The Harvest—let the present tell
 Of good or ill, in word or deed.
 Our soldier brothers, true and brave :
 We welcome home from toil and strife,
 Who fought thro' four long years, to save
 In righteous peace our nation's life.

But some fell on the battle-field,
 The hero-martyrs of the town :
 They with their blood the charter sealed
 Of Liberty, the nation's crown.
 Yet will we sing a joyful song
 In notes that to high heaven shall rise ;
 And pray that God will make us strong
 To emulate their sacrifice.

Although the notice given of this Centennial was a very brief one, the attendance of the natives and former residents of the town from abroad was all that could be expected, and much more. Persons were present from more than one hundred towns in this State, as well as from New

Hampshire, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, Minnesota and perhaps some other States.

For the information of others, who may hereafter get up celebrations of this kind, we will state that the amount raised by voluntary subscriptions for this occasion was \$665.50, thus exceeding the appropriation of the *town* by \$165.50. In addition to the bountiful supply of cake, pies, &c., furnished by the ladies of the town (for nearly every family in the place sent in its full quota of provisions,) the Committee of Arrangements provided 314 pounds of ham, 100 pounds of tongue, 225 large loaves of bread, 100 gallons of excellent coffee, and other things in proportion. And all this, too, when the hospitality of nearly every family in town was severely tried by private visitors at their homes. Never, after this, should the people of Northborough be called inhospitable!

Thus passed one of the pleasantest occasions which it was ever our good fortune to attend. To the venerable Dr. Allen, especially, the Orator of the Day, now in the seventy-seventh year of his age, (and the semi-centennial anniversary of whose ordination will occur on the 30th prox.,) it must have been a day of unmixed pleasure, in witnessing the return of so many hundreds who have always regarded him with the utmost respect. And the scores of returning wanderers, too, found it a day of unalloyed pleasure, not merely because the fatted calf was killed, but because it gave them an opportunity for the renewal of many early acquaintances, and for the interchange of all those civilities and relations which render life agreeable and delightful. May many such occasions return, if not to us, to those who shall come after us, till time shall be no more!

STATISTICS OF NORTHBOROUGH.



The following items, taken from the Returns of the Assessors for the year 1865, will interest at least former residents, and will be found convenient for reference :

Number of cotton mills.....	1	Tons of ice.....	490
Number of spindles.....	2,000	Value.....	\$327
Quantity of cotton cons'd, . lbs.	600,000	Saw-mills	6
Value of stock used.....	\$45,000	Feet of lumber sawed.....	458,000
No. yds brown sheetings made,	300,000	Value.....	\$10,000
Value of same.....	\$62,090	Laths and clapboards.....	200,000
Capital invested.....	\$20,000	Value.....	\$690
Males employed.....	15	Cords of firewood sent to market.	1,245
Females employed.....	21	Value of same.....	\$5,547
Shell-work factory.....	1	Number of farms.....	144
Stock used.....	\$1,750	Acres of land.....	10,488
Value of articles manufactured.	\$8,500	Value of same, with buildings.	\$598,000
Hands employed.....	5	Acres improved.....	6,973
Soap factory.....	1	Hands employed.....	175
Value of stock.....	\$590	Acres of woodland.....	1,503
Barrels of soap made.....	200	Value.....	\$70,080
Value of same.....	\$1,200	Acres of Indian corn.....	263
Number of blacksmiths	2	Bushels raised.....	9,116
Value of work.....	\$2,500	Value.....	\$15,963
Number of comb factories	2	Acres wheat.....	2 $\frac{3}{4}$
Dozens of combs made.....	27,540	Bushels raised.....	28
Value of same.....	\$33,500	Value.....	\$84
Hands employed	25	Acres Rye.....	40
Number of grist-mills.....	7	Bushels raised.....	576
Bushels of grain ground.....	14,100	Value.....	\$1,152
Value of same.....	\$21,150	Acres barley.....	4 $\frac{1}{2}$
Tannery.....	1	Bushels raised.....	108
Hides tanned.....	2,000	Value.....	\$189
Value of same.....	\$16,000	Acres Buckwheat.....	3
Hands employed.....	4	Bushels raised.....	20
Pairs of boots made.....	130	Value.....	\$30
Pairs of shoes made.....	70,410	Acres oats.....	94
Value of boots and shoes made.	\$67,900	Bushels raised....	2,279
Hands employed.....	52	Value.....	\$2,280
Box factory	1	Acres potatoes.....	103
Value of boxes made.....	\$5,000	Bushels raised.....	11,039
Ice establishment.....	1	Value.....	\$6,234

Acres turnips.....	16½	Cows and heifers.....	688
Bushels raised.....	1,700	Value.....	\$22,755
Value.....	\$400	Gallons milk sold.....	134,031
Acres cranberries.....	½	Pounds butter sold.....	9,919
Bushels raised.....	15	Value of butter.....	\$3,967
Value.....	\$60	Pounds of cheese.....	345
Acres English mowing.....	1,675	Value.....	\$48
Tons English hay.....	1,882	Pounds dressed beef.....	163,783
Value.....	\$56,460	Value.....	\$18,709
Number of apple-trees.....	10,882	Pounds of dressed pork.....	64,585
Value of apples.....	\$4,930	Value.....	\$10,979
Pear trees.....	888	Pounds of dressed veal.....	19,200
Value of pears.....	\$470	Value.....	\$1,929
Number of sheep.....	95	Number of swine.....	118
Value.....	\$653	Value.....	\$1,981
Horses.....	205	Value poultry sold.....	\$732
Value.....	\$18,300	Value eggs sold.....	\$583
Oxen and steers.....	153	Pounds honey.....	205
Value.....	\$7,620	Value.....	\$81

Population of the town, 1865.....	1,623
Valuation, 1866.....	\$1,067,000
Number ratable polls, 1866.....	396
Number legal voters.....	311
Number families.....	339
Number houses.....	273
Number naturalized voters.....	7
Number paupers.....	5
Number insane persons.....	2
Number blind persons.....	1

The following is a List of the heaviest Tax-Payers in this Town, with the tax of each for the present year (1866):

Cyrus Gale.....	\$1,214 93	D. F. Wood.....	\$ 161 39
Wilder Bush.....	626 20	A. W. Seaver.....	158 61
George C. Davis.....	371 48	S. W. Norcross.....	147 78
Rev. J. H. Allen.....	298 10	J. H. McIntire.....	137 69
Caleb T. Chapin.....	262 94	Jonathan Bartlett.....	133 92
Nathaniel Fisher.....	260 50	Lewis Fay.....	133 34
Abraham Fay.....	230 11	Nathaniel Brigham.....	125 72
F. D. Bartlett.....	186 33	F. G. & R. H. Winsor.....	124 58
Henry Barnes.....	166 98	Estate of Alpheus Adams....	109 00

The rate for 1866 is \$1.20 for each \$100.

List of Persons in Northborough who paid an Annual Excise Tax of \$20.00 and upwards, including Incomes in May, 1866 :

[Kindly furnished by ANSON RICE, Esq., U. S. Assessor.]

Allen, Rev. J. H.....	\$ 77 70	Hildreth, Milo.	\$124 50
Barnes, Henry.....	40 00	Jewett, H. A.....	22 00
Bartlett, Jonathan.....	90 32	Lovejoy, Amos.....	100 70
Bigelow, Sidney.....	23 20	McIntire, J. H.....	147 50
Bundy, G. W.....	55 00	Miles, S. J.....	21 45
Bush, Wilder.....	239 00	Moore, L. L.....	26 60
Chapin, C. T.....	392 00	Northboro' National Bank.....	230 00
Clark, Samuel.....	34 93	Rice, Anson.....	23 15
Dabol, E. P.....	25 00	Rice, John.....	102 95
Davis, George C.....	60 60	Rice, Curtis.....	25 00
Fay, Lewis.....	29 95	Rice, C. A.....	23 00
Fisher, Nathaniel.....	69 65	Seaver, A. W.....	84 45
Fiske, H. S.	38 85	Stone, John & Co... ..	56 00
Gale, Cyrus.....	393 40	Stone, Lyman.....	33 75
Gale, Mrs. Cyrus.....	33 35	Walker, J. B.	20 90
Gale, Cyrus, Jr.....	29 85	Wood, D. F.....	90 95
Gale, Walter.....	20 00	Wood, Samuel, Jr.	87 95

The following Persons paid a Monthly Tax on Manufactures for the year ending August 1, 1866, in addition to the foregoing, as follows, viz :

Wilder Bush & Co.....	\$ 528 30	Hildreth, Lovejoy & Co.....	\$2,026 50
Chapin, C. T.....	3,983 28	McIntire, J. H.....	4,804 26
Cook, C. C. & Bros., 9 mos...	592 24	Wood, D. F., for 3 mos.....	251 64
Davis, George C.....	1,292 46		

TOWN OFFICERS, 1866.



Town Clerk—JOHN B. CRAWFORD.

Select-men—GEORGE G. VALENTINE, GEORGE BARNES, DENNA RICE, NATHANIEL RANDLETT, SAMUEL WOOD, JR.

Assessors—GEORGE BARNES, SAMUEL I. RICE, WALTER GALE.

Overseers of the Poor—GEORGE H. WILLIAMS, DENNA EAGER, JOSEPH T. FAY.

Treasurer and Collector—SAMUEL CLARK.

Constables—HENRY E. MAYNARD, GEORGE T. LEWIS.

Pound-Keeper—SAMUEL GIBSON.

School Committee—REV. JOSEPH ALLEN, D. D., JOHN H. MCINTIRE, WILLIAM A. BARTLETT, 2d, JOHN B. PARKER, FRANKLIN BIGELOW, JUDSON DAY, TYLER HARRINGTON, REV. D. F. LAMSON, DR. HENRY A. JEWETT.

Highway Surveyors—SETH FLAGG, ELIJAH BEMIS, BENJAMIN CURRIER, EDWARD NORCROSS, TYLER HARRINGTON, F. D. BARTLETT, CHARLES H. FAYERWEATHER, DENNA RICE, JOHN PERRY, WARREN E. MOORE, LEONARD BARNES, CURTIS RICE.

Field Drivers—LYMAN MAYNARD, S. M. FISKE, T. C. WOODWARD, GEORGE L. SMITH, D. W. MAYNARD, ASA GAGE.

Surveyors of Lumber—S. E. HODGKINS, WILLIAM A. BARTLETT, 2d, JOSEPH BALL, DAVID F. WOOD.

Fence Viewers—GEORGE C. DAVIS, WARREN T. BUSH, SAMUEL I. RICE.

Superintendent of School-Houses—TYLER HARRINGTON.

No. VI.

HALF-CENTURY SERMON.

Order of Exercises

AND

COMMEMORATIVE DISCOURSE

AT THE

FIFTIETH ANNIVERSARY OF THE SETTLEMENT

OF

REV. JOSEPH ALLEN, D.D.,

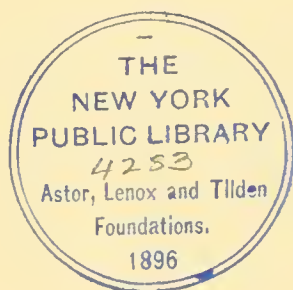
AS PASTOR OF THE FIRST CONGREGATIONAL CHURCH AND SOCIETY
IN NORTHBOROUGH, MASS.

Printed by Request.

CAMBRIDGE:

PRESS OF JOHN WILSON AND SON.

1867.



ORDER OF SERVICES.

I. VOLUNTARY, BY THE CHOIR.

II. INVOCATION, BY REV. DR. HILL, OF WORCESTER.

III. READING OF SCRIPTURES, BY REV. E. H. HALL, OF PLYMOUTH.

IV. ORIGINAL HYMN.

WRITTEN BY MRS. F. M. CHESBORO'.

ASSEMBLED at this sacred shrine,
Pastor and people lowly bend;
With claspèd hands and reverent hearts,
Their praise and prayer together blend.

How few around this altar now
Stood with our pastor on that day
When all his manhood's strength he gave
To God and to his flock away!

The swiftly gliding years have sped,
And found him faithful to his Lord;
A friend to all, a foe to none,
An earnest preacher of the word.

How sweet the memory of the past,
 With mingled light of smiles and tears,
 Freighted with sad but tender thoughts,
 Remembered joys, forgotten fears!

We miss, amid this happy band,
 A presence to us ever dear;
 Our highest type of womanhood,
 An angel while she lingered here,—

The partner of our pastor's life.
 She knew no other rule but love;
 Beloved and honored, she has gone
 Before us to her home above.

Oh! are not all our earthly days —
 The past, the present, the to-be —
 Links in that golden chain of love
 That reaches to eternity?

Around this altar, as we bend
 With beating hearts and tearful eyes,
 Anew we pledge our faith and love
 To Him who rules the earth and skies.



V. PRAYER, BY REV. CALVIN LINCOLN, OF HINGHAM.



VI. COMMEMORATIVE DISCOURSE, BY REV. DR. ALLEN.



VII. HYMN, AS SUNG AT THE ORDINATION IN 1816.

How happy are the truly wise,
 Who learn and keep the sacred road!
 How happy they whom Heaven employs
 To turn rebellious men to God!

The shining firmament shall fade,
 And sparkling stars resign their light;
 But these shall know nor change nor shade,—
 For ever fair, for ever bright.

And shall not these cold hearts of ours
Be kindled at the glorious view?
Come, Lord, awake our active powers;
Our feeble, dying strength renew.

On wings of faith and strong desire,
Oh, may our spirits daily rise,
And reach at last the shining choir
In the bright mansions of the skies!



VIII. CONCLUDING PRAYER, BY REV. DR. GANNETT, OF
BOSTON.



IX. ANTHEM.



X. BENEDICTION.

DISCOURSE.

A GOLDEN wedding, commemorative of a union of husband and wife, that has lasted half a century, is an event of rare occurrence; and, when it comes to pass, awakens extraordinary interest, not only in the family in which it takes place, but in the neighborhood and the whole community. It brings together the scattered members of the household, with mutual greetings and congratulations, with a renewal of old friendships, and the brightening and drawing more close the ties of consanguinity and the bonds of love. The aged and the young are there: children and children's children, school companions and playmates, the few that remain, remnants of a bygone generation, bearing unmistakable marks of age, — all are gathered together in the old family mansion, around the old hearthstone; and there are songs of welcome and hymns of thanksgiving, and a feast of good things as well for the outer as the inner man.

A golden wedding of minister and people — of pastor and flock — is of still rarer occurrence; a privilege, a consummation, which very few ministers or parishes are permitted to realize. Opportunities, indeed, for such celebrations have not been wanting; for the number of ministers whose term of service completed half a century, even within the bounds of this county, is not inconsiderable: but the custom of observing the festival is of recent origin. There never has been one in this town, or in this immediate neighborhood; and

unless there shall be a change in public sentiment, encouraging a more stable and permanent ministry, such occasions will be rarer still in coming years. When they do come, let them not be suffered to pass without notice.

One such occasion is now present, — the anniversary of a connection, a union, a marriage, between the pastor and his flock, consummated, solemnized by religious rites, fifty years ago this day ; and the rare and unexpected privilege has been accorded to one of the contracting parties to witness and take part in these commemorative services.

Of the other party in this transaction, it may be said that it is the same, though not the same, as at the commencement of my pastorate. It is still, as it was then, *the First Congregational Church and Society* in this town. But then it embraced, with the exception of a very few families, all the inhabitants of the town. The contract then entered into was between the minister and the town, in its corporate capacity. The contract has since been transferred from the town to the First Parish, but without change of name or constitution. It is still, and will continue to be, the *First Congregational Church and Society* in Northborough.

This semi-centennial, then, commemorates the union formed fifty years since between the senior pastor and the society with which he has been so long united by ecclesiastical and civil bonds.

A ministry of fifty years, with some of its antecedents, is the theme on which I intend to speak ; and, if my remarks take somewhat the character of a personal narrative, I trust I need offer no other apology than that it is *my own stewardship*, and not that of another, of which I am to give an account.

In the twentieth chapter, twenty-fourth verse, of the Acts of the Apostles, you will find the words I have taken for my text. They are a part of Paul's address to the elders of the church of Ephesus. " The ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

That it has been the purpose and aim of my own ministry “to testify the gospel of the grace of God,” whatever may have been my shortcomings, I surely, without arrogance or presumption, may justly claim. How far that purpose and aim have been carried out, and with what results, I leave it for others to judge. But I could not, without the affectation of humility, or without losing my self-respect, admit that in choosing the ministry for my life-work, or that in conducting that ministry during the forty years that its duties and responsibilities rested on me, — I could not admit that I have ever lost sight of the sacredness of the office. I could not admit, that I have consciously or presumptuously failed “to testify the gospel of the grace of God,” or that I have consciously and presumptuously “preached for doctrine the commandments of men.” That I have failed to accomplish all that in the enthusiasm of youth I had hoped and desired, and all that had been expected of me by too partial friends; that, with the opportunities I have enjoyed, I might have been a riper scholar, a more faithful minister, and a better man, — I know and confess: and the thought of deficiencies and defects best known to myself may well check any tendency to self-assertion or self-gratulation.

My choice of a profession, so far as a mere child is capable of choice, dates back to my schoolboy days; and as an illustration of the influence of a casual remark, *a little word* spoken by a beloved teacher, on the susceptible minds of the young, I may state that my thoughts were first directed to the ministry as what I from that day most desired and longed for, and hoped and believed that I should sometime realize, by being told by my teacher, when I was only six years old, after hearing me repeat some lines that I had learned by heart, that “I must go to college, and be a minister.” *That little word* of encouragement dwelt in my mind, and did much to shape the course of my future life.

And when, at the age of twelve or thirteen, with few adv

tages and many discouragements and interruptions, I began the study of Latin at a district school; and when, at the age of seventeen, I experienced the fulfilment in part of my cherished hopes, by being admitted as a student in Harvard College,—the purpose and the desire to become a minister never died out of my bosom. Accordingly, having completed my college course, I was ready to enter at once on a course of professional studies, assisted and guided by men of enlarged views and a catholic spirit, whom I shall ever remember with gratitude and affection, as my benefactors in the truest and highest sense.*

Before I had completed my course, however, my health broke down; and for many months I was incapable of much mental effort, so that the time for entering on the duties of the ministry seemed to be indefinitely postponed. It was a season of great bodily weakness and mental depression. It seemed as if I was destined to confirmed invalidism or to an early grave. It seemed as if the object of my chiefest solicitude, that for which I had so longed and waited for, the preparation for which had cost me so much time and study, would never be reached, and that the outlay which my education had cost would bring no adequate return. I had entered into an engagement to supply a vacant pulpit as a candidate for settlement, in a parish which held out many attractions to a young candidate; but after waiting many weary months, in a state of mind which can better be conceived than described, I was compelled at length to abandon the hope I had so fondly cherished, and to wait still longer before I was able to resume my studies, or to offer my services as a candidate for settlement in the Christian ministry.†

I trust I need offer no apology for introducing here an extract from a private journal, especially as the hope expressed in it was so soon to be fulfilled in my settlement in this place. It was written on the last day of the year:—

“The long and tedious illness which a merciful Providence brought upon me, has, I trust, had a salutary influence on my religious character. The discipline was severe ; but I desire to bless God that he has enabled me to bear it, and has at length restored me to the duties and enjoyments of life. . . . The past year has been important to me, as it has witnessed the commencement of my public labors in preaching the gospel of Christ. . . . I desire to bow with humble submission before the throne of God in all the *seemingly* adverse events which have marked the year that is past, in the disappointment of hopes long and fondly cherished,—hopes which had been raised by the unsolicited kindness of friends, and which the long continuance of my weakness helped to defeat. May *some other portion of the vineyard* in due time be allotted me, where I may be faithful and useful and happy !”

That hope was to be fulfilled ; that prayer was granted. After testing my strength and ability by occasional services in the pulpits of several of my friends, and preaching as a candidate in one or two places, the summer of 1815 brought me into Worcester County, and made me an inmate of the family of the excellent Dr. Bancroft, of Worcester, whose pulpit I supplied in his absence. This was followed by an engagement to preach in West Boylston during the winter of 1815–16. It was during my term of service in that pleasant village, viz. the 29th of February, 1816, that my respected predecessor in the ministry, Rev. Peter Whitney, whom I had called upon a few weeks before, suddenly, instantaneously, departed this life, in a good old age, after a peaceful and useful ministry of nearly half a century.

At his funeral, as I was afterwards informed, two of the ministers present, Drs. Bancroft and Thayer, with whom I had formed an acquaintance which ripened into a friendship that lasted through life, recommended me to some of the citizens of this town as a suitable person to fill the vacant place, and advised, that, if the candidate gave general satisfaction, they should hear no other, but invite him to become their minister.

After a probation of eight Sundays, beginning with the first Sunday in July, such an invitation, with great unanimity, was given, and, in due time, accepted; and the 30th of October was appointed for the ordination services.

The day was propitious, — one of the finest and loveliest days of late autumn, — the New-England Indian summer; and the occasion brought together a great company from this and the neighboring towns. An ordination was then a rare occasion. There had not been one in Northborough since that of Rev. Mr. Whitney, half a century before, nor one in any of the adjoining towns for the last ten years. Even at this distance of time, the memory of the day remains, and cannot easily be effaced from my mind.

The church, then furnished with galleries on three sides, was filled in every part; and many could find no admittance. A large choir, consisting of as many as thirty or forty in all, — young women, dressed in a uniform of white, with white turbans and blue badges, — a well-drilled choir, under a skilful leader, discoursed excellent music; venerable men, members of the ordaining council, performed the parts assigned them; and so passed the day which we now commemorate.*

I have preserved, and have now before me, a copy of the Order of Services, with the hymns and anthems sung on the occasion, one of which hymns is the same as that contained in the programme, and will be repeated to the same tune, "Italy," as at the ordination. Of the ministers that took part in the services, not one is left; and only two or three members of the ordaining council yet linger on this side the river that we all must soon pass over. Of these, Rev. Dr. Frothingham, and President Walker, of Cambridge, are prevented by bodily infirmities from joining us in person on this occasion. And, of the great congregation then gathered within these walls, how few remain! and those few, how changed! The middle-aged have grown old, or have renewed their

* Note C.

youth in a higher sphere; and those who were then young and strong are now fast approaching old age. The large choir has long since been disbanded; and, of those who composed it, nearly all, with their accomplished leader, have ceased from their mortal labors, and their voices are hushed in the silence of the grave. One only remains in the choir in the place which he occupied fifty years ago.*

Not without many misgivings and fears,—arising partly from the state of my health, and partly from a painful sense of the greatness and sacredness of the charge I had accepted and the work I had undertaken,—I came before my people on the following Sunday with a discourse on the text, “Who is sufficient for these things?”

It was a pleasant and well-cultivated field in which I was called to labor, and the reception I met with was sufficiently cordial and kind to satisfy the desires of any reasonable man. My parish was *the town*; and, with very few exceptions, all the inhabitants of the town, to the number of about eight hundred, were under my pastoral care, and looked upon me as their minister. I was expected to visit every family as often as once a year, and, in case of sickness or affliction, to make as frequent calls as circumstances seemed to require.

Preparation for the regular services of the sabbath costs a young minister severe and wearing toil, especially where his resources are limited and his interruptions many, and his stock of written sermons scanty and soon exhausted. Yet such was the task demanded or assumed by him who entered the ministry fifty years ago, and who, as was then the common experience, remained in one place for a succession of years. And then the nature of the office; the duties and responsibilities it involves; the influence, for good or for evil, which a minister of the gospel wields; the consequences, for time and for untold ages, that may result, that *must* result, from his ministry,—these considerations might well

* Note D.

justify the misgivings and fears with which the young minister began his work. Well might he exclaim, as he contemplated the field he was entering and the work he was expected to do, "Who is sufficient for these things?"

But I feel that I was privileged above the common lot. My people were considerate and forbearing. Had it been otherwise, I should not have seen this day, nor experienced the satisfactions and joys which have accompanied my steps all the way from the commencement of my ministry even until now.*

Every minister, it is true, — nay, every man, whatever his calling, — has his rubs and his crosses. I have not been exempted from the common lot. I have seen seasons of depression and discouragement, when it seemed as if I must abandon the work I had undertaken, and which I loved so well; or seek some other field, where I could labor to better advantage and with better results.

And here let me say, for the special benefit of young ministers whose experience may be similar to my own, that such seasons of depression and discouragement are no good evidence of an unprofitable ministry, and may arise, and are quite as likely to arise, from over-work or too much confinement, or some other violation of the laws of health, as from any apparent coldness or indifference or disaffection on the part of the people, or any apparent want of success on the part of the minister. And the best remedy for this disordered state of the nerves, and one that has commonly proved efficacious in my own case, is to put aside pen and books, and all sedentary and *especially* all *solitary* employment, and either join the family in some healthy recreation, or, what I would particularly recommend to my younger brothers in the ministry, to go the rounds of the parish, to engage in cheerful conversation with those whom they may meet in the home or on the way, and let their people see, as they

* Note E.

will be glad to know, that they can take an affectionate interest in all that concerns them, and can sympathize with them in all their sorrows and joys. Believe me, my brothers, you will return from such excursions with brighter visions and lighter hearts.*

Surely *I* have no cause to complain. I have had a peaceful and pleasant ministry ; and I know that some, and I hope that many, have profited by it. I recall, with profound gratitude, scenes of moral sublimity which I have been privileged to witness in my visits to the sick and the bereaved, or when standing by the bedside of those whose spirits were about to take their flight,—scenes illustrative of the power of Christian faith to inspire a true peace and a serene and joyful hope.

As to the general character of the preaching that has been heard from this pulpit during this protracted ministry, I trust I may, without arrogance, claim that it has been *evangelical*, in the proper sense of that term ; that is, *founded on the evangelists*, in substantial accordance with the teachings of the evangelists, and especially of our Lord and Saviour Jesus Christ. I hope I have always been open to conviction ; ready in *practice*, as well as in *theory*, to receive new light from study and observation, and the experience of life, and deeming it a high privilege, no less than a religious duty, to sit with a docile and reverent spirit at the feet of Him whom I gladly receive and honor as an infallible Teacher, one who “taught with authority, and not as the scribes.”

But I also recognize, with deep gratitude, my obligations to other teachers, and especially to several men, eminent in their day for their wisdom and Christian attainments, whose writings or spoken words directed my thoughts into particular channels, and led me to give a special prominence, in my preaching, to certain topics and phases of Christian doctrine, to the comparative neglect, for a season perhaps, of

* Note F.

other topics and other phases of religious belief quite as important.

From Channing I learned to reverence human nature, to regard all men as the children of one Father, and therefore brethren; a doctrine more important in its practical bearings, it has seemed to me, than any other. That doctrine as set forth in an eloquent discourse, contained in his printed works, on the text, "Honor all men," — that doctrine I gladly received in the early part of my ministry, and have steadily maintained; and, throughout my ministry, it has held a prominent place in the teachings of this pulpit. I saw at once its application to many customs and practices prevalent in society. Others saw it in the same light. It could not fail to lead to practical results. In the spirit of this great and glorious doctrine, Tuckerman, the friend of Channing, instituted the ministry to the poor. Noah Worcester showed its inconsistency, its utter incompatibility, with the custom of war, and became "the Apostle of Peace." Others still saw the degradation and wretchedness caused by intemperance, and banded themselves in a holy warfare against the use of intoxicating drinks. In all these philanthropic enterprises I felt a deep interest, and in most of them I took an early and active part. They formed the staple of many of my discourses, and they led to the formation of societies among my people for the removal or the alleviation of the evils which we witnessed and deplored.

At length it was seen and felt by many, even before the time of Garrison, that the doctrine of the brotherhood of man was opposed and should be applied to human *slavery* as it existed in these United States. It was so applied; and by various instrumentalities, among which the work undertaken and carried on with such unflinching courage and such marked ability by Garrison and his associates must be acknowledged to hold a high, if not the highest, place, — by various instrumentalities, I say, *all* over-ruled by a wise and

beneficent Providence, the axe was finally laid at the root of the tree, and it received a death-blow from which it can never recover. On these and other kindred topics I have often spoken with great freedom, sometimes, it may be, with undue asperity, but always, I insist, with a right purpose and aim, — always “speaking the truth in love,” seeking only the elevation and highest good of the victims of oppression and injustice or of their own weakness or depravity, wherever they may be found.*

The last half-century has been a period of great agitation and change in our New-England churches. Though a lover of peace, and an enemy of discord and strife, I early enlisted on the side of what is commonly styled *liberal Christianity*, the essence of which is not the belief in a well-defined system of doctrinal opinion, but in the utmost freedom of inquiry, and in *the liberty of prophesying*; by which is meant, claiming for one’s self, and according to others, the free expression or utterance of the views which one is led to entertain on the subject of religion. Accordingly, I have not felt bound, by any implied promise or engagement, to retain and to hold fast the identical views of Christian truth which I held at the time I completed my theological studies, or at the commencement of my ministry, or at any time before or since. I believe in progress. I hold, I have ever held, with Robinson, of Leyden, who “was very confident that the Lord had more truth and light yet to break forth out of his holy Word,” and who charged his hearers “before God and his blessed angels to follow him no farther than he followed Christ, and, if God should reveal any thing to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry.”

From first to last, in my youth and in my age, I have never consciously deserted this great Protestant principle. I have lived to learn: I still live and hope to learn more and more,

* Note G.

while life and reason last ; for truth is infinite, like its Author ; and “ who by searching can find out God ” or truth “ unto perfection ? ”

For the first sixteen years of my ministry, I remained the minister of the town ; I drew my support from the town as a corporation, and nearly all the families of the place were under my pastoral charge. During most of this period, the same state of things existed in the neighboring churches, and, indeed, throughout New England. Each town had its one church and its one minister ; and exchanges of pulpits were not *exclusive*, but free, and without asking for pledges or requiring any other conditions than a fair character and good standing in the ministry. Thus, while I was known as a Unitarian minister, there was not one of the neighboring pulpits shut against me ; and with most of the ministers in this neighborhood, however they might differ from me in belief, I lived on the most friendly terms, and was welcomed to their pulpits as well as to their homes.

My most intimate and endearing intercourse, however, as might be supposed, was with those ministers whose theological views coincided more nearly with my own, the number of whom was not inconsiderable within a circuit of twenty miles. There was Sumner, of Shrewsbury ; Bancroft, of Worcester ; Cotton, of Boylston ; Thayer, of Lancaster ; Allen, of Bolton ; Damon, of Lunenburg ; Clark, of Princeton ; Osgood, of Sterling ; Blanchard, of Harvard ; and others, with whom I often exchanged pulpits, and with whom, as members of “ the Worcester Association,” I was brought into close intimacy. Some of them were especially dear to me, and the memory of all of them is precious. There was one brother, without the bounds of the Association, with whom I sympathized more fully in doctrine and spirit, and whom I feel that I am more indebted for whatever success I have had in my ministry than to any other : I mean Henry Ware, jun. Entering the ministry nearly at the same time, and having been edu-

cated under influences not very dissimilar, and soon brought into very near social and domestic relations, it is not strange that an intimate friendship should grow up between us, and that we should try to help each other in the work we had undertaken. To me, his suggestions and criticisms and recommendations were of great service; and I look back upon our intercourse and intimacy with satisfaction and gratitude. It was after consultation with Henry Ware that I undertook to prepare a series of Question-Books for the use of Sunday Schools. Those little books cost me the labor of my leisure hours for several successive winters; but I have been amply repaid by the testimony that has been borne to their value, in their extensive use in the churches of our faith. They were the result of a conviction, that was strengthened by every year's experience, that Sunday-school teachers needed just the aid furnished by such questions; the answers to which were not furnished to hand, as in the case of most catechisms, but which could be found by the pupil, with some help from the mother or teacher, by referring to the chapter and verse designated in the book. Certain I am that our own Sunday school grew and prospered greatly after these Question-Books were introduced; the number of pupils and teachers steadily increasing from about 120, till in 1837, reckoning teachers and superintendent, it contained 238 persons, among whom was a class of young men, numbering 15, and another of young women, numbering 24.

The Sunday school was organized in 1824; but for several years before this date, even from the commencement of my ministry, religious instruction had been given to the children and youth of the town, at first in the use of the catechism, and afterwards by written questions on portions of the Gospels; by our encouraging success in which, I was induced to prepare the series of Question-Books to which reference has been made. Some of the statistics relating to the church and parish may here be given.*

* Note II.

At the time of my ordination, the population did not vary much from 800,—the names of nearly all of whom I have preserved. Of those 800, reckoning children and infants, less, it is believed, than 100 are now inhabitants of the town.

During the forty years that I remained sole pastor, 218 persons were received into the church, and 17 have been added since; making a total of 235.

Four hundred and nine (409) infants and adults have received the ordinance of baptism at my hands, and fourteen (14) at the hands of my former colleague (Rev. T. B. Forbush); the whole number being four hundred and twenty-three (423).

The number of weddings at which I have officiated is three hundred and seventy-four (374), making the whole number of persons that I have joined in wedlock seven hundred and forty-eight (748).

I have moreover performed, in whole or in part, the funeral rites for more persons than were living in town at the time of my settlement; many of whom were outside the parish, and outside the limits of the town. Some of them were occasions of great and general mourning, which I cannot recall now without deep emotion. Beautiful children, young men and maidens of great promise, strong men, and “honorable women not a few;” the young bridegroom, the blooming bride, the fathers of the town, aged matrons also, gathered in, all ripe for the harvest,—go, read their names on the monuments in yonder graveyards, and let the *memento mori* which you meet there come home to each of your hearts. There lie, in the silence of the grave, all but a small remnant of the great congregation that thronged this house fifty years ago this day. No: I recall the hasty words. *They* are not there. Seek not the living among the dead. They do not sleep: they are awake. They are not dead: they live. They are not lost,—only “gone before.” The earthly house is dissolved, but they

have entered the house not made with hands: the corruptible has put on incorruption; the mortal, immortality; and death is swallowed up in victory.

The most laborious, and, on the whole, the most satisfactory part of my ministry embraces the period of twenty or twenty-five years, commencing with 1824, or thereabouts. I had passed a novitiate of seven years, in which I had much to learn, and some things to unlearn, in which my labors, though abundant, were, as I now think, not always judicious, or attended with much profit.

From this time my discourses became more practical, and I think more earnest and serious and impressive; and my preaching was attended with more satisfactory results. During much of this period, I held a third service on Sunday evenings, in the winter months, at first in private houses, and afterwards in the Town Hall, and at length in the basement under the Town Hall, which was built for a vestry by voluntary subscription. These meetings were commonly well attended, so that the third service became an institution, and was looked upon, I believe, with general favor.

It was during this part of my ministry that my extra labors — labors out of my profession — were most abundant. I prepared my Question Books for Sunday Schools; gave several courses of lectures before the Northborough Lyceum, and many single lectures on various subjects before similar institutions in neighboring towns; conducted, with an assistant, *a family school for boys*, besides fitting several young men for college or the ministry, and giving classical instruction to a large number of private pupils, who were preparing themselves for other professions. Of these pupils of mine, who were inmates of my family, in number not far from one hundred and fifty, some of whom died young, while others have passed the middle period of life and begin to bear the marks of age, a few have obeyed the summons to join us in these commemorative services; and with a full heart I bid them welcome to the

spot where, in the days of their youth, they found for a season a shelter and a home. I could wish that others were here. To those present, and to all who, for a longer or shorter period, have sat at my table, and experienced my care, and received instruction from my lips, I would say, "God speed you in every good work, and preserve you to his heavenly kingdom!"

But I must not not exhaust your patience by tedious homilies or a lengthened narration. A full account of a fifty years' ministry cannot be crowded into a discourse of ordinary length. Of the first twenty-five years the history was written, and exists in a printed form. Many facts are recorded in a Century Sermon, preached and printed twenty years since; and other facts and statements are contained in the pamphlet just issued, giving an account of our centennial celebration in August last.

A few things, however, remain to be said, which were not said, and which could not or ought not to have been said, on either of those occasions; as they had not happened, or were not suited to the time.

At the completion of the fortieth year of my pastorate, — viz., on the 30th of October, 1856, — agreeably to a purpose and a determination deliberately formed some years before, I relinquished the whole care of the pulpit and parish, thus voluntarily and cheerfully and trustfully laying down the burden I had so long borne, and which I found my strength inadequate to bear. I have never regretted for an instant the step I then took. It seemed to give me a new lease of life. I felt younger and stronger and happier. My intercourse with my people has been uniformly pleasant, and I think mutually so, and I have been the recipient of many substantial favors. I have nothing to complain of; much, very much, to be thankful for. For their sympathy and proffered aid during the long and tedious illness of the partner of my joys and griefs; for the testimony they bore, in her life-time and

at her death, to her worth; and especially for the action of the parish in passing those resolutions tendering their sympathy and services, after her departure,—for these, and all the marks of confidence and esteem which my people have shown me from the first day even until now, they have my cordial thanks.*

But not to them only are my acknowledgments due. I should be ungrateful and unjust, should I be insensible to the marks of confidence and affection shown me by those outside of the parish,—by the ministers and members of the two other religious societies in this town. I will not doubt that these manifestations are sincere, that they express what the heart feels; and I trust that this pleasant intercourse will never be interrupted while life lasts: and when “the silver cord shall be loosed, and the golden bowl broken,” and the voice of the speaker shall be hushed in death, it is his pleasing hope and trust that *these* as well as *those* will shed tears of sympathy and affection as they look for the last time on the pastor’s face, and follow his mortal remains to the grave.

One word more, and I have done. I see before me a small remnant of the great congregation which assembled here fifty years ago. “Having obtained help of God,” they, and he to whom was then committed the charge of this flock, “continue to this day.” We “have been young, and now are old;” and we can testify to the loving-kindness of our Heavenly Father, Protector, and Friend, through all these long years. For myself, I can truly say, I have been greatly blessed. For more than forty-eight years, the angel of death came not into the house over which I presided; and then only with friendly hand to unloose the bands which fastened to the earth one who was already weaned from earth, and who longed to be free. During all this time, I have not been confined to my bed by sickness for a single day. Our children have been spared to us; our house has been the home, for a longer or

* Note I.

shorter period, of some who were homeless, and of many who were placed under our care for guidance and instruction ; and many others have experienced our care, and shared our hospitality. My relations to the parish and to the town have been uniformly friendly and pleasant. I have been welcomed to the homes, and, I doubt not, to the hearts, not only of my parishioners, but of very many outside of our own communion. Their children, the children of the parish and of the town, all know that I am their friend ; and I believe that they love me in return. And I thank them for the proofs they have given recently, or at former periods, of their affectionate remembrance. What more could I reasonably desire ? Why might I not say, with the aged Simeon, " Lord, now lettest thou thy servant depart in peace " ? But I confess that life is still dear to me ; why should it not be so ? for it is full of satisfactions and heartfelt joys ; and I hope and trust I may yet do some good service to my fellow-men, before I quit the stage. When our Master calls, may I, may we, my aged friends, may we all, be found ready to obey the summons, and to enter into the joy of our Lord !

To those who have been my pupils or members of my family, to the children of the parish and of the town, to all my friends far and near, I give or send, from this sacred spot, on this day of jubilee, friendly greetings, and my best wishes for their true success and their highest good.

OCT. 30, 1866.

APPENDIX.

NOTE A. — Page 10.

THE Cambridge Divinity School was not organized till 1816; but it was customary for college graduates preparing for the ministry to take rooms in college halls or private houses, and to pursue a course of theological studies under the direction of the Hollis Professor of Divinity, and other officers of the College. At the time I was there, we were directed in our studies by President Kirkland, Dr. Henry Ware, sen., and Professor Sidney Willard. Among my fellow-students were my classmates, Everett, Frothingham, Damon, Gilman, Dabney, J. A. Shaw, Simeon Putnam, Thomas Prentiss, and William Reed; of former classes, there were T. B. English, Charles Eliot, Joseph Field, Thomas B. Gannett, Timothy Hilliard, Nathaniel Whitman, David Reed, Lemuel Capen, Joseph Haven, Cyrus Pierce; also, of later classes, Henry Ware, jun., Boyle, Brazer, Greenwood, Hurlburt, Savage, and others.

Only a part of these, however, attended regular recitations; while the rest studied by themselves, attending lectures and pursuing a course of reading, availing themselves of such helps as the College offered, or as they could obtain from their clerical friends or fellow-students. I recall with much satisfaction and profound gratitude the fairness and candor and true liberality of those excellent men who directed our studies, and who were ever ready to aid us by their counsels and advice. We were greatly indebted, among others, to Andrews Norton, afterwards Professor Norton, whose learning and critical skill in the interpretation of the New Testament made him, even at that early day, a most instructive companion and friend.

I pursued my studies at Cambridge, with some interruptions, for four or five years; part of which time I kept school, or had the

charge of private scholars fitting for college. I spent seven months of the year 1813 as private tutor in the family of Theodore Lyman, Esq., at his beautiful country-seat in Waltham, where I acquired that love of flowers, and that fondness for cultivating them, which has been to me a source of so much tranquil enjoyment through life. Four young men pursued their preparatory studies under my direction, three of whom entered the Freshman Class in 1812; the other, the Junior Class in 1814. Two of the former, William Ware and Joseph Willard, afterwards gained an honorable distinction, and are remembered with affectionate regret: one, a son of ex-Governor Gerry, did not graduate; the other, Henderson of Tennessee, died young. I was also private tutor in the family of Ezra Davis, Esq., of Cambridge, one year; and for six months had the charge of a son of Hon. Israel Thorndike, of Boston, then an undergraduate in Harvard College.

NOTE B. — Page 10.

I preached my first sermon Nov. 27, 1814, in the church at West Dedham, for Rev. John White, — the same sermon that I delivered in Northborough, the first Sunday in July, 1816, at which time I began to preach as a candidate for settlement in that town. The sermon was from John vii. 37, on the adaptation of Christianity to meet the spiritual wants of men. In the spring of 1815, I supplied the pulpit of my friend John E. Abbott, in Salem, for several Sundays previous to his ordination. In the summer, I preached for Dr. Bancroft, in Worcester, and for Rev. Mr. Brown, of Sherborn. It was during my stay in Worcester, viz. July 28 or 29, that the news reached us of the great battle of Waterloo, fought the 18th of June; and while I was supplying the pulpit in Sherborn, viz. Sept. 23, occurred the great gale, so destructive to the forests throughout a large part of New England. The autumn and winter of 1815–16 I preached in Lexington and West Boylston; afterwards eight Sundays in Topsfield; coming thence, the first week in July, to this place, which has ever since been my home. This year was remarkable for the cold weather which prevailed through the summer and early autumn; followed by frosts, in September, which destroyed the corn crop throughout a large part of New England, and caused much suffering and loss. Many fields, too, suffered from the army worm. The season was more unpropitious than any within the memory of man.

NOTE C. — Page 12.

The leader of the choir referred to was Mr. Cephas Newhall, who recently died in Sterling. He was one of the best choristers I have known; and, though his voice often failed him, yet, with the aid of his violin and the inspiration of his whole manner, he had a perfect control of the large choir which for many years occupied the front gallery of our church. Many can recall, too, the silvery voice and able leadership of his successor, the late Thaddeus Mason, who never could feel at home in the church, but in his accustomed seat in the choir.

There were other "sweet singers" of our Israel, who were seldom absent from their places, whose voices we were always glad to hear, as they sang the songs of Zion "in notes almost divine."

Before the introduction of the organ (in 1851), we had, for an accompaniment to the voices of the choir, a bass-viol, a violin, a clarionet, and occasionally other instruments of music. The leadership was shared between the two persons named above, for, I think, full forty years. And our choir has always been respectable for numbers and skill and deportment.

The organ, built by Stevens of East Cambridge, was introduced into the church, Nov. 5 and 6, 1851. It cost eight hundred dollars. On this occasion, I preached a sermon on the first verse of the hundred and fiftieth Psalm.

NOTE D. — Page 13.

The order of services at my ordination was as follows:—

Introductory prayer, by Rev. Peter Whitney, of Quincy.

Sermon, by Professor Ware, of Harvard College. Jer. xv. 19.

Consecrating prayer, by President Kirkland.

Charge, by Rev. Dr. Sanders, of Medfield.

Right hand of fellowship, by Rev. John E. Abbott, of Salem.

Concluding prayer, by Rev. Dr. Puffer, of Berlin.

Fourteen persons were represented in the ordaining council by their pastors and delegates. Of the pastors only two survive,—my classmate, Rev. Dr. Frothingham; and Rev. Dr. Walker, ex-President of Harvard University, who was a delegate from the College Church. Another, who accompanied Rev. Dr. Bancroft as a dele-

gate from the Second Church in Worcester, — ex-Governor Lincoln, — also still survives, in a green old age.

According to the custom of those days, the candidate was expected to give an exposition of his theological views and of his purpose in entering the ministry, which I accordingly did; after which, I had to pass the ordeal of a pretty severe examination by members of the council, a few of whom were not satisfied with the views expressed by the pastor elect in the paper just read before them. Three, one minister and two delegates, expressed their dissatisfaction by their votes; and one declined voting, but took part in the services of the occasion. A sumptuous dinner was provided for the members of the ordaining council, at the house of Colonel William Whitney; while the wives of the ministers and delegates, and other invited guests, were handsomely entertained at the house of Dr. Stephen Ball.

Most of the houses in the town, especially those on the principal roads, were also thrown open; in which, from well-furnished tables, the multitude were fed, so that none went empty away.

Till I entered my own house, built in 1817, — viz., from July 1, 1816, to Feb. 4, 1818, — I boarded with Colonel William Whitney, a son of my predecessor; where I had opportunity to become acquainted with Madam Whitney, who had well filled her place as the minister's wife and the mother of a large family of sons and daughters, five of whom, two sons and three daughters, — among these, Rev. Peter Whitney, jun., — settled and lived in Quincy.

Madam Whitney died in Quincy, respected and beloved by a large circle of friends, Jan. 10, 1821, in the eightieth year of her age.

NOTE E. — Page 14.

It may be interesting to some to know how a new minister was received by his parishioners fifty years ago.

In the first place, he must be furnished with a gown and cassock and muslin bands, against the day of his ordination. This was done by the ladies of the society; and these insignia of office were worn by the minister till replaced by others of the same kind.

Then, too, the minister, whatever his pecuniary means, was expected and almost compelled to build or purchase a house, and to occupy it as the head of a family; to the building and furnishing of which, the parish, or individuals of the parish, were accustomed to lend a helping hand. Accordingly, even before my ordination, a site

was selected and secured, and a liberal subscription in money and materials for building was had ; and, early in the following spring, preparations were made by voluntary labor for erecting the buildings which I have occupied nearly half a century. It was an eligible spot, but, at that time, destitute of all ornamental trees or shrubs. Indeed, there was not a tree of any description, except one old decayed apple-tree, either in the fields or by the roadside, between my house and the village, — if village it might be called, consisting of half a dozen houses, not one of which could pretend to elegance or ornamental surroundings.

My house was finished early in the winter of 1818 ; and on the 4th of February, the day after our marriage, we found it open and ready for our reception, and were welcomed home by a number of our friends who had assembled on the occasion, bringing with them substantial proofs of their affection.

NOTE F. — Page 15.

Perhaps I ought not to speak of *discouragements*, where there was so much in my condition and surroundings to encourage and to cheer ; and I do not refer to them by way of complaint, but rather of self-reproach, that I should have suffered them to annoy and dishearten me so much as they did at the time.

The great trial of my ministry was the breaking-up of the union and harmony which had so long prevailed in the parish, by the withdrawal of some of its members, and the formation of other religious societies within our borders. The number of those who withdrew was not, indeed, large ; but we had all been one flock, under one shepherd, and it was hard to part with even a few of those with whom I had lived on terms of intimacy and friendship for so many years. But I can now recall those painful experiences with a good degree of acquiescence and complacency ; for I have found that, in withdrawing themselves from my ministry, they did not withhold their respect and affection, and that, though we worship apart, we may cherish and maintain the spirit of harmony and love.

Another discouragement, shared by most ministers who took part in the stirring events of the last thirty or forty years, arose from the dissent and disaffection, temporary or lasting, of valued parishioners. So strong were my convictions that the cause which I espoused was the cause of truth, of humanity, and of patriotism, that it seemed to

me strange and marvellous that others should not see it in the same light, and lend it their support ; and it was a sore disappointment and great grief to me, that it should meet with opposition from those whom I loved, and from whom I had received so many marks of kindness. But soon the mists cleared away, the sun broke from the clouds, and there was returning sunshine and quiet warmth. Opposition ceased, enmities were healed, and mutual affection was restored.

There was another burden which weighed heavily at times, and which, at some periods of my ministry, was peculiarly oppressive and disheartening. This was the lukewarmness and indifference in spiritual things which seemed to exist among the people of my charge. I may have been too sensitive on this subject ; I may have exaggerated the evil, and overlooked the good. I think now that such was the fact, and I presume that my experience was not a whit more discouraging than that of most ministers. But whether it was pusillanimity or conscientiousness, whether with or without just cause, I will confess that a thin congregation often had a most disheartening effect, and was followed by sleepless nights and dismal days. — But I will not dwell longer on so unprofitable a theme, especially where I have had so much to encourage and to cheer. Yet I am sure, that, if our parishioners knew how much pain they involuntarily inflict upon the minister by their neglect of Christian institutions, public worship, the Sunday school, and other means of moral and religious culture, they would, out of regard for him, if from no higher motive, lay themselves under more restraint, practise more self-denial, put forth more effort ; in a word, do more to encourage and strengthen him whom they have chosen to be their spiritual helper, “the shepherd of the flock.”

NOTE G. — Page 17.

In 1819, a Peace Society was formed in this town, consisting of more than seventy members ; and it continued in existence many years. Just thirty years after the formation of this society, viz. in 1849, it was my privilege to go as a delegate to the Peace Congress, held in August of that year, in the city of Paris, which gave me an opportunity to visit some of the celebrated countries of the Old World.

In April, 1824, I preached two sermons on Fast Day on the alarming state of public morals, especially in relation to the use of

intoxicating drinks. These were followed by two other discourses, on successive Sundays, relating to the same subject. The result was most gratifying. The selectmen caused an article to be inserted in the warrant for May meeting, bringing the subject before the town. The article was discussed and acted upon; and, with no show of opposition, a large committee was chosen to report at an adjourned meeting. At the adjourned meeting, May 24, the committee made their report, in which they recommended several important changes in prevailing customs and habits, which, from that time, were generally laid aside, and a reformation thus begun, the benefits of which we are reaping this day.

The subject was again brought up in the beginning of the year 1830. A meeting of the citizens was called and fully attended; a committee of thirteen members was appointed, who, at an adjourned meeting, Feb. 13, reported certain other measures, which were adopted with very little opposition, one of which was, that their report should be laid before the town at the approaching March meeting, in order that those measures might have the sanction of the town. Again, at the town-meeting, the report of the committee was adopted by a nearly unanimous vote, and so another important step was taken in the right direction.

Other steps were taken from time to time, some of which, as might have been expected, excited a good deal of opposition; but they were generally approved, and they led to a great reformation in the habits and customs of society. For a succession of years, temperance meetings were attended by crowds; and many distinguished laymen, as well as clergymen, took part in the discussions, and lent their aid to the cause. It is worthy of remark, that the young men and young women of the town, almost without exception, gave it their countenance and support.

NOTE H. — Page 19.

The Worcester Catechism was prepared and published in 1821 by direction of the Worcester Association. In the following year, I wrote "Questions on the Old and New Testament" (not printed), which were copied and used by teachers in an unorganized Sunday school. In the autumn of 1825, I prepared for the press a small book, entitled "Easy Lessons in Geography and History," by question and answer, for common schools, several editions of which were

printed. The First Part of "Questions on the Gospels" was written and published in 1830; the Second Part, in 1831; these were followed by "Questions on the Acts," &c., in 1832, and another on the Book of Genesis, — all but the last of which have been extensively used in the churches of our denomination. The Sunday school was organized in 1824; and I find, on recurring to the records, that it contained the largest number of members, 284, in May, 1830. In the preceding autumn, Nov. 5, 1829, we had a public examination of the Sunday school in the Town Hall, at which were present 130 pupils. The examination was by classes, in the Worcester Catechism, Hymns for Sunday Schools, and in portions of the New and Old Testaments, and on the Map of Palestine. The average attendance during the season had been over one hundred. Connected with the school, there had been a general exercise once in two weeks, for the benefit of the teachers, and, on alternate weeks, one for the pupils, both of which were well attended. At this time Mr. Nathaniel Brigham was the superintendent.

On Thanksgiving Day, 1825, I preached an historical discourse, which was afterwards much enlarged, and was published in the second volume of "The Worcester Magazine and Historical Journal," in 1826, containing sketches of the history of Northborough. A new edition, with additions, bringing the history down to the present time, has been often called for, which I hope to be able, ere long, to prepare for publication.

On the tenth anniversary of my ordination, Oct. 30, 1825, I preached an occasional discourse, which was published in the "Christian Register" in the following January.

The fortieth anniversary, when I formally relinquished the care of the pulpit and parish, was an occasion of much interest to pastor and people. After appropriate exercises in the church, we repaired to the vestry, where a collation had been provided by the ladies of the society; after which, excellent and off-hand speeches were made by invited guests, among whom was the lamented Starr King, of Boston.

On the first of the following January, Rev. T. B. Forbush was ordained as my colleague. His connection with the society was dissolved, with mutual consent and good-will, July 1, 1863; and on the 27th of June, 1866, Rev. Henry L. Myrick was installed as junior pastor. In the interval, the pulpit was supplied chiefly by my oldest son, Rev. J. H. Allen.

The First Congregational Church was gathered, and the Rev. John

Martyn, the first minister, was ordained May 21, O.S., or, in our reckoning, June 1, 1746, the centennial of which was observed June 1, 1846. The discourse delivered on the occasion was published. Mr. Martyn died, after a faithful ministry of twenty years, on the last day of April, 1767, æt. 61.

The second minister of this church, Rev. Peter Whitney, the only candidate employed, was ordained Nov. 4, 1767, and died suddenly Feb. 29, 1816, æt. 72, after a peaceful and useful ministry of more than forty-eight years. During his ministry, viz. in 1808, our present beautiful church was erected, at a cost of more than \$11,000.

In 1848 the church was remodelled, at an expense of between \$4,000 and \$5,000, a new and elegant pulpit having been substituted for the old one some years before. A handsome Bible, in two volumes, folio, was presented to the church in 1808, by Joseph Foster, Esq., of Boston; and on the 30th of October, 1866, the old family Bible of Rev. John Martyn was presented to the society by his great-grand-daughter, Mrs. Harriet [Martyn] Endicott, of Sterling. The pulpit Bible now in use was presented by the ladies of the society, at the re-dedication of the church, Aug. 15, 1848.

The organ, purchased by subscription and the proceeds of a fair, was introduced, as already stated, in 1851.

NOTE I. — Page 23.

Reference is made in the discourse to certain “resolutions” of the parish, on occasion of the death of my wife. The resolutions were these: —

Whereas God, in his providence, has removed by death the consort of our respected and beloved pastor, the companion of his youth, the solace of his declining years, and the affectionate mother of his children; leaving them to remember her virtues, her patience and resignation through years of sickness, helplessness, and pain, her calmness, faith, and hope in the hour of death; leaving also a large circle of friends to appreciate her talents, admire her Christian character, imitate her example, and mourn her loss; therefore —

Resolved, That we sincerely sympathize with Dr. Allen in his loneliness, and with his family in their bereavement.

Resolved, That William Seaver, Jonathan Bartlett, and George C. Davis be a committee to tender Dr. Allen and his children our sympathies, and any service or assistance we can render that shall harmonize with their feelings.

Attest, G. G. VALENTINE,

Feb. 13, 1866.

Parish Clerk.

Lucy C. Allen was the daughter of Rev. Dr. Henry Ware, sen., and Mary [Clark] Ware, of Cambridge, and was born June 6, 1791, married Feb. 3, 1818, and died, after more than eight years of helplessness and suffering, yet with mental powers unimpaired, Feb. 10, 1866, æt. 74.

The following lines, composed by a member of the family, in memory of my wife and grand-daughter, were sung at the funeral by our children : —

O THOU whose love hath reconciled
The hearts that bled beneath thy rod !
Thine everlasting arms, dear God,
Receive our mother and our child !

The weary, wasted, broken frame,
The trembling hands, the faltering tongue,
The patient heart that waited long,
Till in the night the Master came, —

These now are gathered to their rest ;
She laid her heavy burden down ;
The grief, the joy ; the cross, the crown, —
He gave them : and his name be blest !

The beauty and the hope of youth,
The free, glad heart, the eager will,
The steadfast purpose to fulfil
One perfect work of love and truth, —

Our daughter gave them all to him,
A service pleasing in his eyes ;
Father ! accept the sacrifice :
Our hearts are sore, our eyes are dim.

Calm is their rest, their peace is deep ;
Our love shall consecrate their dust ;
We look to God in grateful trust ;
“ He giveth his beloved sleep.”

Dr. Hill's address at the funeral was printed in the April number of the “Monthly Religious Magazine.”

The grand-daughter referred to is Gertrude E. Allen, daughter of Rev. T. P. Allen, of West Newton. She accompanied her uncle, William F. Allen, to Charleston, S.C., in the spring of 1865, as a teacher in a colored school. She died of the fever of the climate, after a few days' illness, June 10, 1865.

[From the "Christian Register" of Nov. 3.]

THE fiftieth anniversary of the settlement of Dr. Allen over the First Parish of this town, on Tuesday last, vividly recalled the history of a former age. It was one of those links which join the present and the past. Early in the day, a storm had set in, and the rain poured. This prevented very many from attending; still the people came in goodly numbers from abroad, so that, at eleven o'clock, the church was well filled. If it had been pleasant, there would have been a crowd. The Worcester Ministerial Association was well represented. Dr. Gannett and others came from Boston; and the friends of Dr. Allen, far and near, were among the congregation.

The social gathering which succeeded the public service was held in the vestry of the church. The most generous invitation was extended, including those of other religious societies. From three to four hundred accepted. They were made welcome, and bountifully entertained. After dinner, the Rev. Joseph H. Allen, the eldest son of the honored pastor, made the following speech of welcome:—

MY FRIENDS,—There is no need that I should add much to what has been already said, or will be, of the nature of this occasion. There is hardly any need that I should speak here of its deep personal interest to me. All my earliest associations were with the scenes of this ministry whose jubilee we keep to-day. Almost all my young ambitions and dreams, so far as I cherished any, were of a similar, unostentatious, busy, useful work. And the maturest judgment I can form finds no sphere of Christian service, no way in which the offices of the church have been administered and held, more dignified, more useful, or more happy. I think of it as it was fifty years ago, when your minister was the minister of the town, with something in his official position and work that brought him into direct relation with every family, every person, every little child, every object of charity or work of education; before the lines of sect and creed had cut up, with their inevitable divisions, the one spiritual life. I think of it, sometimes, as it will be, I trust, fifty years hence, when these divisions shall be outgrown, and we shall be one again in the unity of the Spirit and in the liberty in which Christ hath made us free.

But my duty is just now to say a word of welcome in the name, and as the official representative, of my father, to whom you have come to render this grateful honor.

I welcome first his family,—my own brothers and sisters,—never very widely scattered, and always very closely bound to one another, and to the home which we revisit now, at what is perhaps its most interesting and

solemn commemoration ; an occasion made more dear and interesting by the near, pure, sacred, tender, and recent memory, which is brought fresh into all our hearts to-day.

I welcome next the members of his church and parish. How constantly you have been in his heart, and by how faithful a tie of mutual attachment and regard you and he have been bound, I need not say. Him, at least, as you know, I have known rather intimately for forty years and more ; and I can testify that I have never seen or suspected any evidence of ill-will or indifference. I hardly remember that even any momentary irritation has been betrayed, towards any one in this large circle ; and I have never known the time when fidelity to this church, and watchfulness for its best interest, as he understood it, did not stand first in his thought, — when it did not stand before, or make part of, any personal interest or desire or purpose he might have. To-day is a grateful evidence of the relation that has been cherished so, on both sides, for more than fifty years.

I welcome also those members of the other churches of the town who may be gathered here. They bring back a pleasant reminiscence of the time when you all were one. And, indeed, I think my father has never quite got over the feeling, that somehow you all belong to him still, and your spiritual interests are a part of his personal charge. Each new generation of children does something to revive the old feeling. And we will take the testimony which you have given in so many ways, — gratefully remembered, I assure you, by his family as well as himself, — as one token of that deeper unity and that nobler brotherhood, in which, while many, we are one.

And, lastly, I welcome in his name his brethren, and especially the elder among his brethren, who have come to honor this commemoration by their presence and voice. The day, which he and which we have looked forward to so long, reminds me, among other things, of those earlier years of this ministry, which are among the first recollections of my childhood. I seem dimly to recall the bland face and white hair of Dr. Puffer, who passed away when I was a very little child. Much more clearly I recall the cheerful dignity, the vigorous and venerable old age, of Dr. Bancroft ; the modest and friendly wisdom of the excellent and honored Dr. Thayer ; the blunt, honest humor and unaffected piety of Isaac Allen. Them I remember as the elders when my father was comparatively a young man among them. They have all passed away ; and two generations of those who have followed are represented here. You feel — my own fathers or uncles or younger brothers in the ministry — the changes which have come upon us all : changes which must make such occasions as this rarer and rarer with the passing years. I am afraid we cannot any of us look forward to many more of them. So with a particular feeling of tenderness as well as gratitude, and with a memory just tinged with sadness of a state of things that has gone by to mingle with an anticipation of the time that is yet before us, I offer you the filial, the fraternal, the Christian welcome of the day.

Rev. Drs. Hill, Gannett, and Lincoln, Rev. Messrs. E. B. Willson,

Shippen, Hall, and Bailey, and Judge Allen, of Worcester, followed in speeches of a high order, well balanced as to length, racy and impressive. This was the fitting close of a very interesting service, which will be cherished by all present as one of those few occasions which linger in the memory.

[From the "Hudson Pioneer" of Nov. 17.]

FOR several days, the attention of the good people of Northborough has been directed towards a proper observance of the 30th of October, in commemoration of the fiftieth anniversary of the settlement of Rev. Joseph Allen, D.D., as pastor of the First Congregational Church. Fifty years ago, he was ordained as minister of the whole town; and, although two other churches have struck root here, all consider him emphatically "*the Father of the Town.*" All unite in acknowledging his claims on the gratitude, as well as the heartfelt respect, of the people. The interests of the children he has always kept very near to his heart; and, in return, every child knows and feels that he is their benefactor.

It was proposed that the children should make him some present; and they seemed to vie with each other to see who should give most freely. A beautiful and warm fur coat was purchased with the money thus contributed; and all the schools, with their teachers, met together at the Centre Schoolhouse on Monday afternoon. Dr. Allen had received a notice from the teacher to call in for a few minutes about three o'clock.

He came in most unsuspectingly, accompanied by the Rev. B. H. Bailey, and was much surprised to see all the schools represented there, with their teachers, members of the committee, and several ladies. He hardly knew what was expected of him. After singing by the scholars and remarks by Rev. Mr. Lamson, two little girls came forward, and in a few words begged his acceptance of the warm coat. He was much affected, and made a most feeling reply. He was followed by speeches, apt and pleasant, from other gentlemen present, and gave the children his blessing.

On Tuesday, the 30th, was a grand elemental warfare; the wind and the rain struggled for mastery, and woe to the hapless pedestrians exposed to their tender mercies! But, in spite of the elements, several hundred persons assembled in the same church where, fifty years before, on a glorious autumn day, the people of this town, with many

from the adjoining towns, had come together to take part in the ordination of a young man as minister of this town.

A mere handful of that generation were permitted to be present to-day, to hear the voice and see the face of one who has ministered to them in spiritual things, sympathized in their joys and sorrows, for half a century ; and only one person left in the choir, which at that time numbered about thirty persons, to compare the present with the long past. Truly, memory must have been very busy with that remnant to-day, as their minds reverted to the past, and peopled, that church with the hosts who once trod those aisles, and lifted their voices in prayer and praise, but who now sleep in yonder churchyard. But many of a later day and generation had gathered here, and, with full hearts and glistening eyes, sat eagerly listening to the service of to-day.

In the evening, the pastor's house was thrown open to the reception of visitors ; and many availed themselves of the opportunity to meet old friends. All missed the gentle presence which for so many years had cheered and pervaded the house ; but, remembering the many years of pain and suffering, could only feel that it is well, and that, in her higher sphere, she has not lost cognizance of the loved ones on earth. About nine o'clock, a long procession appeared at the door, which proved to be the Good Templars, bearing an elegant silver water-pitcher, which the Hon. Mr. Hildreth presented to Dr. Allen, as a tribute of their affection and respect, in a very feeling and appropriate speech. Dr. Allen replied with much emotion, and took each member by the hand as they left his presence. He found many substantial tokens of the kindness of his friends ; and they took leave of him, hoping that he may yet spend many happy years with this people of his first love.

A

SERMON

PREACHED AT NORTHBOROUGH, APRIL 27, 1873, IN GRATEFUL
MEMORY OF

REV. JOSEPH ALLEN, D. D.,

BORN AT MEDFIELD, AUGUST 15, 1790 ; SETTLED AS MIN-
ISTER OF THE FIRST CONGREGATIONAL SOCIETY
IN NORTHBOROUGH, OCT. 30, 1816 ; DIED
IN OFFICE, FEBRUARY 23, 1873.

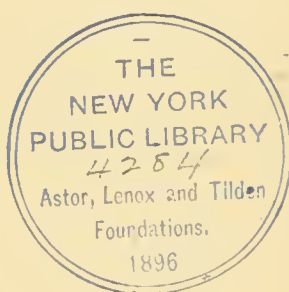
BY

BENJAMIN H. BAILEY,

Pastor of the Second Congregational Society in Marblehead.

SALEM, MASS.:
OBSERVER STEAM PRINTING ROOMS,
1873.

9x. 1. 5.



S E R M O N .

“ This do in remembrance of me.”—Luke’s Gospel, xxii., 19.

The spirit of christianity is conservative of personal excellence. It assists the instincts of the heart in exalting and ennobling human character, and hallows the memory of the true life as that which cannot die.

My earliest recollections in this town of my childhood’s associations and nurture, are grouped about one central figure—the object during many years of the deserved respect and affection of this community; the good pastor, friend, citizen,—in affectionate remembrance of whose many loving-kindnesses, in grateful review of whose conspicuous fidelities, embracing more than half a century of active beneficence, and in heart-felt acknowledgement of what he has been to us all throughout the various experiences of life, this congregation is gathered to-day. For the more complete expression of that common sentiment of tender, respectful memory that unites us, I am honored by your call, as one of the younger members of this household of faith to speak of him who is gone, and testify of the watch and care of this

good shepherd of his flock. I would the offering were better, in its proportion to the magnitude, the nobleness, the intrinsic worth of the services we here commemorate; it could not, I think, be heartier, more reverent and single, or more deeply charged with a sense of personal benefit increasing with years.

Our friend came to this town,—which was then one parish, the town was the only parish,—in the enthusiasm and strength of his youth. It may have been that the rural aspect of the place, reminding him somewhat of his native town, and the almost universal agricultural habit of the citizens determined his inclination to settle here in the ministry; at any rate, here he came, and his coming and his stay have been blessed to the people for fifty years. He was sprung from a stock that early appeared in our New England annals, and numbered among his ancestors men pre-eminent in a stalwart age, for integrity and ability. In the records of the First Church in Dedham, and as its first minister, there is found, less than twenty years after the landing of the pilgrims at Plymouth, the name of John Allin, and he, if I mistake not, was of a collateral line with that from which our friend descended. These ancient records are fragrant with a love and gratitude like our own for the unwearied, patient and faithful labors of its “pastor and teacher,” and both churches will preserve the name of Allen as their choicest treasure.

Stimulated by the love and intelligence of his home, and by the enthusiasm of intelligent associates in his childhood, an ardor for letters was early excited that moved him to seek a liberal education. Recognizing his promise, the parents, with a cheerful alacrity and brave self-denial common in that heroic age in which his youth was moulded, readily seconded his purpose, and he was prepared for college under the immediate supervision of one of the fathers of our New England church,—the Rev. Dr. Prentiss, of Medfield. The economy of the time, and the sturdy resolution that braced the young man's heart, are well illustrated by a word which I had from his lips, and which I prize as one of the indices that point the way of his honorable course. "When I entered college," said he, "I had in my pocket a silver dollar." The school in which our faithful friend was nurtured, was very largely independent of the adventitious aids that men derive from worldly wealth. Like other good and true men of his time, he grew not by reliance upon props about him, but by development of the force within, by patience, by care, by sedulous and intelligent industry, and these helped to make him what he was, what we have always known him to be; discriminating in his choice of methods, direct and energetic in movement towards certain results, eminently judicious in practical matters,—in all things sagacious, timely and wise.

His associates at the College, some of whom

were afterward his life-long friends, were men of whom the world has known, and to whom the world owes a debt that is large beyond measure. At the head of the class was the accomplished Everett, displaying even then in very early manhood the intellectual force and splendor that distinguished his maturer years—a mind swift and searching in its processes, copious in resource, brilliant and fascinating in execution and result. There too was Frothingham, a student gentle and pure, inclining with all the sympathies of a refined nature,—kindly disposed to letters,—to the advantages of the place, and cherishing in that retreat, so congenial to his chaste spirit, the quality that in due time advanced to its work, made him during many years a beloved minister in Boston; Gilman, the devoted minister of our faith at Charleston, S. C.,—would that his temperate and just spirit could have saved that city and people from its historic shame; and Thomas Prentiss, a man as consecrated as any we have named to the Master's work—unknown to us so soon he passed away, save in the tender memory of Mr. Allen, and in the cherished name of that son who went from us, alas! too early for our good,—but not before his life-work had been worthily and faithfully done. Near him in College, though not of his class, was Henry Ware, who was not only according to the formal title of his later office in the University. “Professor of Sacred Eloquence,” but who, in thought, in diction and chastened fervor, is said to have man-

ifested peculiar grace and impressiveness in the ministry of the word. Of his acquaintance and fellowship were Greenwood, the tender trust of whose saintly spirit yet breathes in our hymns ; and Lamson, the preacher and historian of our faith, a name never to be named by me but with affectionate reverence and gratitude ; and Walker, who yet remains serene in his noble strength, untouched by the advancing infirmities of time, as one of the “ kings and priests ” whom we bless God that we have known.

It is well to recall these, and remember that in all that relates to patient scholarship, a consecrated purpose and noble aim, Joseph Allen was worthy of their fellowship and communion.

Surrounded by such associations and fellowships, the influences that helped to determine our friend in his choice of a profession can easily be conjectured, and the horoscope of his future cast. He is destined for the pulpit ; the sacred fire is all aglow within, and his heart warms to do good for God and his fellow-men. Fitting himself by professional study for the work of his life ; sitting at the feet of the elder Ware, Norton, and other fathers of the faith ; fashioned more and more by every experience, he becomes “ meet for the master’s use and prepared unto every good work,” and is settled as minister of the town of Northboro, in 1816.

The picture of that early ministry would lack completeness without allusion to those who were

already pastors of churches in the vicinity, and who welcomed him to his work. There was Sumner, of Shrewsbury, the farmer preacher, stern in a somewhat formal manner, yet kindly and wholesome in spirit ; Puffer, of Berlin, learned in the Scriptures and weighty in reasoning ; the dignified and stately Thayer, with countenance of impressive grace ; Bancroft, of Worcester, whose discourse was solid and suggestive ; the quaint and pungent Allen, of Boston, who, lame in body, had a mind that went without crutch or staff, and that sometimes, it must be confessed, with no excess of gentleness was the propelling power that moved other men. Joined with some of these, was the elder Ware, of Harvard University, who preached the sermon ; Abbot, of Salem, a warm personal friend of Mr. Allen ; and Dr. Saunders, of Medfield, who gave the charge. The concluding portion of the charge I here transcribe ; it seems prophetic and instructive.

“The brethren of this religious society will on this occasion receive our congratulations. Though priests are not suffered to continue by reason of death, yet the priesthood itself is unchangeable. In your unsettled state, we admire your prudence in not heaping to yourself teachers. Behold our esteemed brother and your pastor, who now devotes himself to your service for Jesus’ sake. Take heed how you hear. Esteem the minister of religion highly, in love, for his work’s sake. Encourage him by your kindness. He will justify

your friendship. Live in peace, and the God of love and peace shall dwell with you."

Turn now the pages of our local history and recall the days when this ministry began. They who were interested in his coming, and who actively participated in his ordination, with here and there a solitary exception, have passed away, and the pastor and people of that day are joined in the great congregation of the dead—let us rather say, that by the grace of God and this faithful ministry, they are re-united among them that live forevermore. This house itself, the outward temple, is changed from its ancient form, and has put on this pleasant modern habit, which indeed is not unattractive, but which hides not the goodliness that hath been,—the stately men and gracious women that once filled the place. Ah! me, the sights these eyes have seen; the sounds these ears have heard within that elder house years ago, yet long after our friend had come to this altar, and was known by the pleased consent of all as the faithful servant of the Lord,—the guide and helper and friend of this people. They come again from out the treasured past upon my memory,—a mighty throng of shadowy forms, from hill and dale, from secluded hamlet and quiet glen, and as the cares and perplexities of the world are for a season lifted to give place to the Sabbath's comfort, age is seen tottering beneath the burden of its closing day to get from this altar the bread of life, the step of youth is elastic with

assured hope, the matrons and maidens,—a gracious company are here, and noble forms crowned with the hoary honors of age yet linger to show the courtly state and presence of the gentry of the olden time; the athletic vigor of the younger men, as hand grasps hand in generous fellowship of strength and bravery and skill, the kindly word, the happy greeting, the oneness of faith in this commonwealth of Israel,—where everybody knew everybody else, and not a pang or a joy was felt in any pew, but it thrilled through the house, where the sacredness of the bridal or the birth was matter of universal congratulation and sympathy, and not a little child breathed out its little life into the great heart of God, but throughout the neighborhood tears fell, and the souls of strong men and loving women poured forth their sympathies to assuage the grief of stricken hearts that next to the divine comfort knew no sweeter balm. I look again, and the steps of this house are thronged with young and old, as if waiting for something before they enter here. The door of yonder parsonage opens and a well known form appears, clad in the seemly robe of the office that he loved; and he moves to this place,—a little congregation, the children of his own and other houses committed to his faithful hands, following with grave and decorous steps. I see the faces turn with pleased expectation toward the coming friend, glad greetings are exchanged, and I see the smile that on that face seems ever

to “tell of the goodness of the Lord.” How grateful the remembrance of that kind hand with nervous grasp suggestive of the warm interest and ready sympathy! How pleased the child on whose head his touch rested, who heard his loving word, as entering together pastor and people according to the ancient phrase, go up before the Lord.”

And who that has stood before this altar can forget the worshipful spirit that filled the house. The composed and reverent look of its minister, an outward frame of the trust within, the clear and steady voice that even amid the last shadows of earth’s departing day lost not its force, as it is heard in affectionate entreaty and earnest appeal, or proclaiming the truths that underlie wise action and generous, self-forgetting life, now heard in prayer, now lifted in praise. We wait, and the notes of ancient psalmody rise, breathed forth from instruments of the olden time, with what animating sound, and from a goodly company of the singers of the town, and they are many,—while from many a pew upon the floor and from the spacious galleries on either hand, and from this pulpit most, voices are heard in glad accord, swelling the glorious song of trust. Oh! it is good to have worshipped here, and the things that we have seen and heard, and the faithful word so long proclaimed by our friend within this house and throughout his earnest, consistent course are of the Book of Life.

The preaching of the word during this ministry has been candid, earnest, affectionate and faithful. The display of a cheap rhetoric and tawdry sentiment, which so enfeeble the modern pulpits, had no place or opportunity here. The sermons which we have heard from his lips were *positive* in matter and statement, according to the sterling methods in which he had been trained, and aimed at a declaration of the principles of righteous life and action. As I recall his wise and true word, it was his constant concern to proclaim what he believed to be the faith of the Gospel, not what he did not believe. This it will be readily seen is strictly logical in the highest and largest sense, and according to that Gospel whose first and last word is faith. The constructive and edifying character of his preaching will then at once be perceived, and its influence in building up lives in knowledge and righteousness rather than in deprecating the faith of other men. He magnified his office most by a noble judgment, that steadily preferred that the hearer should receive and think of the truth rather than praise the preacher, and would not allow personal admiration of himself and his expression to take the place of self-examination.

It was well understood by our friend that the winning the applause of men was a poor substitute for the increase of faith in the hearts and lives of this people; the first was indeed far more easily secured, but as it cost infinitely less of patient work, and watch, and prayer, so it was worth

nothing in comparison with the glad fruits of the spirit. I think there never was a pulpit where the tricks that belittle the preacher were more steadily discountenanced. What St. Paul calls “the work of the ministry” has ever been kept far remote in this place from the personal conceits,—all whose expectations are very far this side of Heaven, that pretend to lead souls in righteousness while mouthing their own claims upon the popular regard. Good taste is simply shrewd judgment in relation to manner; the way in which wisdom, truth, love set the Lord’s table, and dispense the bread that feeds souls and nourishes the life of man, and such good taste has been pre-eminent here. The style in which our friend wrote and spoke was like himself; simple, honest, and greatly concerned in stating things as they are. In his clear view, language was a measure of human capacity for the conveyance of Divine truth unto men, and the thought that the servant of the Lord keeps himself pure governed every form of expression. Of the sins of the tongue I doubt if any man ever had less to answer for, and if in our unthinking moments his style may have seemed unnecessarily plain, the defect was simply in our eye, unobservant of his high purpose, and because he *chose* to have his methods clean. Certain it is that an exquisite sincerity was his in all public and private discourse; no man ever misunderstood him; no child, for the intelligent habit of his life was to help men to see; his conversation, “seasoned

with salt" after the Apostolic fashion, having graceful little eddies of pleasant remark, suggestive anecdote and quiet humor, but the main current of thought and good purpose went directly on. And if judgment of the pulpit be considerate of the real qualities that wear well with human life rather than of those feeble conditions that glitter and dazzle in the darkness they help to create and continue, and which are gone as soon as the daylight of reason and faith appears—where will you find a ministry that has stood the test of time better than this; that has had a more fertilizing influence all along its course upon every vital interest; that has laid its foundations more securely in the heart's best affection and the heart's best hope; or that closes in deeper serenity and peace, as sinks the sun after a glorious day is over, upon the bosom of the West.

" Art builds on sand; the works of pride
And human passion change and fall;
But that which shares the life of God,
With him surviveth all."

But our friend's ministry was not limited to the special services of this house. Though the Sabbath was to him a peculiar season, the first and best of days, it yet had close connection with the rest of the week. The seed sown here was to be watched and tended and put into organic connection with life in its cares, its trials, in week-day labors, struggles and sorrows. I suppose there never was a Church less plagued by isms than this, for the reason mainly, as I think, that our

father in order to be just to his high sense of the sacredness of his calling, did not defraud the community of works of benevolence and helpful reform. That is to say, he had eye and heart for this church so dear to him, and he had eye and hand to make his heart, his faith, his church effectual and saving forces in the world. There is a sort of faith that segregates itself from the world and watches its symptoms in solitude and pines and decays, and in due time the natural and healthy forces of the heart which God made, having been properly attenuated, may come to thank God that it is not like the faith of other men; there is again another inconsiderate and ill-regulated spirit, that in the successive freaks of its headstrong enthusiasm, spatters in every direction its infinitesimal particles of force; but were I called to choose between a faith that is isolated and solitary, and a faith that flies at all things and moves nothing except as its light wing ripples the social waters, I would get if I could the spirit of Father Allen—a faith all alive with good works, systematically and thoroughly done, and if I could also get the marvellous patience and self-denying industry with which he wrought, the community would come to know the faith and rejoice in the works, as it now knows and rejoices in his. Indeed he seems ever to have heard the impressive words addressed to him at his ordination by the elder Ware. “A minister will fail of his duty if he suffers himself to be acted upon when he should

act upon others; if instead of imparting an influence and giving a direction to the public morals, manners, opinions and tastes, he suffers himself to be borne along by the general current."

Of the reforms and improvements that have helped the town, no man has been such a prime instigator as he. Years ago when so many of the young and old, the bravest and best were going down into the dismal swamps of drunkenness, he gave himself unreservedly to the cause of Temperance, and by earnest and frequent precept and consistent example, was its able and faithful advocate. To mention the word education in his presence touched all the fine sensibilities of his nature, and his ardor in its pursuit was like the electric thrill the sportsman feels at sight of his favorite quarry. What strides did our schools take under his genial, stimulating influence, and what happy pride was his in their advancement. He knew every scholar and every scholar knew him,—do but remember the glad faces, the pleased expectation in any of our schools when he came in. In early days, he culled the College, to allure hither the best teachers from among its young men; he corresponded with leading educators,—giving, I doubt not, quite as much as he received; he kept himself informed in regard to the best text-books; he was in fine, among the leading educators of the day, and it is no extravagance to say that there is not a child in the country to-day, but is farther advanced, and by better methods, by

reason of his work. Congenial with this grand outcome of his faith he early founded the North-boro Lyceum, which has been as decisively instrumental in good to the town, as its schools, for it was the school of the unschooled, of those who had passed the customary years allotted to regular instruction, and as week by week the citizens came up to this assembly, they weighed questions of popular concern as they arose. It was a weekly town-meeting, academy, deliberative body of all the citizens; their newspaper, literary and scientific periodicals, it supplied the intelligence of this secluded place with bulletins from all over the world, on trade, on finance, on public measures and private thinking, so relieving the monotony of the fire-side, the shops, the farm, and no estimate can be made of the good it has done.

He was early and signally sympathetic with all movements looking to the amelioration of the condition of the slave; and his honest mind and simple nature revolted from the abominable tyrannies and corruption which slavery everywhere fostered. A friend and advocate of peace, for he was by nature kind and gentle, and besides and more, it was the first and choicest fruit of the Gospel in which he lived. Yet when our civil war began, though the loving eyes were dimmed with tears, as they "saw the coming of the Lord," his heart lost not its faith as the dread vision rose, but as one by one came back the bodies of sons and brothers, broken before their time upon the cruel

cross they had in no wise helped to rear, the aged pastor met them here,—they were the children of his baptism and nurture, and pronounced over them the benediction of peace.

The woman movement, as it is called, has, I doubt, not far advanced amid all its modern excursions and dissipations beyond the considerate activity of that society of the ladies of the town, whom he early engaged in practical benevolence. Foremost among them, though not here I think at the beginning of the society, was that rare woman,—who came from the shadow of the University to this place, to be his faithful and affectionate helper, long spared to him in love and counsel, whose saintly presence seems yet to pervade the house where once she dwelt. Her ministry, like his own, was blessed, and each wrought with different administration, indeed, according to the Divine order, but with the same spirit, “for the largest and surest good.” With what pleasure have I heard him recall the mothers and sisters of our Israel,—household names in this community, who met once a week for work and friendly intercourse, for united thought and action,—his own contribution, and it was no small one, the courtesy of his emphatic greeting, the reading of the last new book, and the direction of the conversation it suggested, his ready enthusiasm and sympathy. So substantial did the work and influence of such society seem to him, long after they who helped to found it had passed away, that I remember he once told

me that he thought a young minister could engage in no better enterprise, than by enlisting the women of his parish in systematic, associated action for benevolent ends. His own experience is certainly most decisive. Could that ancient assembly return, what forms, what faces—remembered yet by some I now address,—would re-appear, what matronly dignity, what maidenly grace, what bright intelligence and competent skill. Ah me! the vanished worth and beauty which yonder church-yard hides!

What he has been to this people in the large personal relations which a ministerial experience of half a century suggests, God and good angels only know. Our joys and sorrows he made his own, and all the interests of his people touched his heart. What a congregation has passed before him to the silent churches of the dead. Eight times within my memory, this faithful friend has stood within our household circle, and given us of his tender sympathy and comfort, over the bier where our loved ones rested. Hardly a house in the town where he has not come as the messenger of Divine consolation. It was no formal service—he felt that weighty perennial sorrow that gnaws at a minister's heart, as "friend after friend departs." We have seen him moved beyond control by the sorrow that smote our homes, and his share in our grief oft made expression falter and the tongue refuse its office. The heartiest sorrow veils itself in silence more expressive often than any voice; we touch that chord of an exquis-

ite tenderness that thrilled in the Master's life and remember that at the grave of his friend "Jesus wept." The tears of our friend flowed from a sympathy like that which threads the centuries, and from a source deep, tender and true. And now he too is gone, and we sorrow that we shall see his face no more. It is with an exquisite sense of personal loss, that we stand within that house, and think that we shall look in vain for the affectionate interest of that tender face—the kindling of that loving eye. Upon the grief which death ever consecrates, we may not intrude, but as children of the same house, we would affectionately and reverently recall the words of our friend, and say that the noblest heritage of earth is the memory of the good man's righteousness. That is of the things that remain; of things imperishable, indestructible, over which nor time, nor change, nor death have power.

In reverently looking at the life of our friend, though there is much matter of general observation in its manifold and symmetric results, it is impossible not to be impressed with one or two leading characteristics which were cardinal and constructive throughout his long and honorable course. The secret of his power lay in the fact that his was a consecrated and a progressive spirit. Though there is no necessary antagonism between these distinct qualities of the "able minister of the New Testament" yet the co-operation of the two is seldom so harmoniously maintained as it has been by our friend. His faith, and love, and truth

were not alone of the house-keeping quality; they went abroad and were seen of men, as were the Master's—in kind looks and cheering words, in affectionate salutation and counsel, that made our “hearts burn within us as we talked with him by the way.” His virtue was indeed most domestic and homelike; it was of the high order of Christian realities; but like Christ's, “it went about doing good as it had opportunity.” There are natures that must hold themselves apart from men to conserve and refine in privacy and retirement their aspiration and hope; there are again, others that progress after a certain fashion, but the power is of a merely politic method, and not the honest working of a true heart. Our friend was stimulated by “the high calling of God” to earnest effort in various directions for the good of those about him. His thought and study were sacred, but for this very reason they were so largely helpful; it was because his eye was single, that the whole body of his work was “full of light.” Holiness is helpfulness and the christian is like our friend, a whole man clean and true in thought and action, in purpose and power, in prayer and work,—one simple, single force dedicated to God.

He held “that christian grace abounds
 When charity is seen; that when
 We climb to heaven, 'tis on the rounds
 Of love to men.

'Tis not the wide phylactery,
 Nor stubborn fast, nor stated prayers,
 That make us saints; we judge the tree
 By what it bears.”

To say then that his was a living ministry is to re-affirm what this town in its constant progress has been saying for half a century. How thoroughly devoted he was to the great cause of preaching the word and living it in its broad, progressive, sympathetic meaning for humanity! The ancient motto of the College where he was graduated sixty-two years ago seemed ever to be his watchword, and as I now look back through the shadows and the lights of his consistent and patient course, the vigorous tones that I heard as a lad blend with the maturèd note of his serenely ripened age, and both accord as a living and chastened anthem of noble strain "To Christ and the Church." He understood it in its broadest sense, felt it in his genial, hearty blood in its largest, freest, most sympathetic summonings; knew it as life,—quick, incentive in all personal and social relations; it was generous, elastic, promising; ever and always a Divine suggestion of all benefits that flow from God to man. It lay never in his mind as dogma—the dead lumber which the stream of humanity has from time to time cast upon its banks in some intellectual spasm, it was received as seed into good and honest ground, and his mind and heart receptive and re-productive resembled somewhat in their results that wonderful garden that he so loved and cherished—long the pride and glory of the town. If, according to the hackneyed phrase of worldly philosophy "to make two blades of grass grow where before

was one" is benefit, of how much more enduring remembrance is he worthy by whose high and earnest labor a greater than physical comfort is produced, who interweaves temporal prosperities with the calm judgment and clean work of the spirit,—who, over the sea of human suffering, sorrow and strife, "publishes good tidings of great joy," to the end that "where sin abounded grace may much more abound."

I should hardly be forgiven, did I fail to speak, even at the hazard of wearying you, of his temperate and charitable spirit,—the gift of a good nature,—illumined and directed by that wisdom which is from above. Joseph Allen was emphatically a peace-maker according to the Gospel standard, both in his own nature and among his fellow-men. Though the ministry be a most noble profession, it has its trials,—our friend had them, felt them,—but the way in which trials are borne makes all the difference between Greatheart and Giant Despair, between the faith that controls circumstances and commands the skies as its own, and the doubt that corrodes the faculties and saps the soul. How cheerful he was, how cordial in his sympathy, how warm in his affection—we shall carry the sweet memories of his kindness through all the coming years; the hallowing memories of our pastor, our brother, our friend, the good man and true, who never knowingly made an enemy or lost a friend.

"To us his heart, his love, his griefs, were given,
But all his serious thoughts had rest in heaven."

Settled in his early vigor over the whole town as its minister in all the various experiences that condition our life, he has lived to see three able societies, his own and two others, and goes down to his grave, nay up to his rest, illustrating through all his steady and kindly course the law of life, "In essentials, unity; in non-essentials, liberty; in all things, charity." His whole life in thought and action, in his study and in his public work and friendship, has been a luminous illustration of the beautiful word of old,—“The fruit of righteousness is sown in peace of them that make peace.”

And so he has lived, and so died, among the people of his early choice, like Joseph of Arimathea, “a good man and a just,” and like that Joseph, near to Christ. Fortunate people! so long cheered, comforted, instructed by such benignant, helpful spirit! Fortunate man! who wrought out with such patience his high conceptions of “a faithful minister,” realizing with a rare ability his ideal of what life is, as seen in “the great Taskmaster’s eye.” And now he

“moves to meet his happy end,”

returning in the serene autumn evening of his life to his rest, “bringing his sheaves with him” of gratitude and love from every side. Saith an old writer whom he loved, “The sweetest song of life is, now let us be going when a man has attained worthy ends and expectations.” “He has finished his course,” and with joy, and I seem again to hear

him say from this place, with kindling eye looking far on, as if already discerning “the undefiled rewards” of the Better Land, “Henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me at that day,” and again, “Eye hath not seen, nor the ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”

“Hath he not always treasures, always friends,
The great, good man? Three treasures, love and light,
And calm thoughts, regular as infant’s breath,
And three firm friends, more sure than day or night,
Himself, his Maker. and the angel Death.”

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